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## WAR A SELF-TERMINATING DISEASE.

The Peace Congress in Paris has met and separated. If nothing come of it, it is a memorable fact that such a congress should have assembled for such a purpose, and been received with so much distinction in the capital of a country more haunted by a passion for military glory than any other in Europe.

But we have no doubt that it will have useful results, as any thing must have, which causes the subject of war to be discussed, and which helps to bring before the world more just ideas of the poverty, the misery and the crimes which necessarily attend it. We suppose that nothing beyond this was anticipated by those who engaged in the measure, and this is enough. Certainly we do not expect that a congress with Victor Hugo at its head, and such men as Girardin for prominent members, brilliant as their talents may be, will bring about any immediate revision of the international codes of Europe.

It is from another quarter that the most effective arguments for peace, are, for the present at least, apparently to come. The great monster, War, has been cutting its own throat. The means of carrying on national contests seem to be nearly exhausted. Austria, France, England are on the verge of bankruptcy. War, when waged as it now is, by means of immense standing armies, is a luxury so expensive, that it cannot be indulged in by many generations in succession. Already, increasing taxation and growing national debt, are awakening consciences which slept quietly under the appeals of humanity and the Gospel. The love of bloodshed and glory has come into conflict with the fear of national impoverishment; and it would not be surprising if the latter should prove the stronger passion of the two. We certainly have not much confidence in a peace which has no higher origin or security than poverty and thrift. That peace is but a poor imitation of what the gospel means by the word, which arises from the fact that the combatants are too weak to come up again to the contest. But if the world is still below the way of better motives, we shall rejoice if for this reason even, Europe should disarm the millions who are now employed in plundering the laborer, ravaging his land and slaughtering each other, and send them back to the pursuits of useful industry.

In our last week's paper we published Mr. Cobden's speech on war loans and taxes. These remarks are however particularly suggested by the letter of Mr. Gurney to Joseph Sturge. Mr. Gurney is a leading English banker. He discusses the question as a matter of business, and it is a subject, on which, viewed in this light, English writers seem to regard his judgment as entitled to great weight.

Such anticipations as he expresses will, we know, be met by the statement that when the national debt of England was not a tenth part of what it is now, many thought it must be ruinous; and by the *fact that every few years she has* reached, as it was thought, a fatal crisis, out of which, notwithstanding the predictions of the timid, she has come safely. But there is an important difference in the state of things. A century ago, the resources of England were but imperfectly understood. Now they are known. The statistics of industry and property have been so carefully collected that the amount of debt and taxation which she can bear, can be calculated almost as well as in the case of a merchant. Unless some new California is discovered within her borders, or some new source of wealth developed, it may be confidently assumed that there is a point beyond which the people will not pay the interest on her debt. That this point is nearly reached is evident from the fact that the debt has been scarcely diminished during more than thirty years of peace, that all hope of paying it is given up, and that the annual interest—equal to 140,000,000 of dollars—presses heavily on the industry of the country.

If Mr. Gurney's views are just, it would seem that there must be a comparative cessation of war in its present form. And if the national debts which war has created should lead to peace and to any thing like the disarming of Europe, it would be a striking illustration of the great law of Providence, that in the end, evil while consuming so much that is good, also consumes itself. The following is the letter we have referred to:

"London, 8 mo. 23, 1849.

"My dear friend,—I incline through thee to express my warm interest in the Convention now being held in Paris, to promote peace and goodwill upon the earth, and the prevention of war and its consequences, bloodshed, cruelty, misery, and sin. I trust the Convention will adopt the principle that all war is inconsistent with the benign doctrines of Christianity. No one will deny that the blessed state of peace predicted in the Scriptures will be bestowed upon the world through the medium of Christianity carried out into practice in its perfectness. If so, can any step, however small towards so great an end, be based otherwise than on wisdom and sound policy? Permit me to call thy attention to the standing armies and navies of the nations of Europe. I trust the Congress will come to some strong resolution on the subject. The argument that one nation must pursue the practice because another does, is fallacious—mutual agreement to the contrary destroys the argument, if there be any force in it. I venture to throw before thee, however, some considerations on the subject, on grounds undoubtedly political but certainly consistent with Christian propriety. In round numbers, I presume that not far short of 2,000,000 of the inhabitants of Europe, in the prime and strength of their lives, have been abstracted from useful and productive labor, and are made consumers only of the good gifts of the Almighty and of national wealth. The cost of the maintenance of these armies and navies cannot be very much less than two hundred millions of pounds sterling per annum, taking into consideration the subject in all its collateral bearings: at least, it must amount to an enormous sum. Does not this view of the subject, in a large degree, expose the cause of such masses of poverty, distress, and sin, which at present are the opprobrium of Christendom? Is it not such the legitimate result of so vast a waste of labor, food, and wealth? Moreover, I venture to give it as my decided judgment—judgment formed upon some knowledge of monetary matters—that, unless the nations of Europe adopt an opposite system in this respect, many of them will inevitably become bankrupt, and will have to bear the disgrace and evils of such a catastrophe. I could particularize the financial state of many of these nations, but will confine myself to those of France and England. Of the former I speak with great delicacy, seeing the generous reception she has given to the Congress; but deeply as I am interested in her welfare, I should rejoice to see her take possession of the benefits and prosperities that must arise to her in a financial point of view, as well as in other respects, by adopting an opposite course to that which she has hitherto done in respect of her military establishments. I acknowledge I tremble for her if she persists in the plan hitherto pursued. In respect of my own country, I more boldly assert that it is my judgment that unless she wholly alters her course in this respect, bankruptcy will ultimately be the result. We have spent from fifteen to twenty millions sterling per annum for warlike purposes since the peace of 1815. Had that money been applied to the discharge of the national debt, by this time it would have been nearly annihilated; but if our military expenditure be persisted in, and no reduction of our national debt take place at a period of our history certainly characterised by very fair prosperity and general political calm, how is it to be expected that the amount of revenue will be maintained in a time of adversity, which we must from time to time anticipate in our future history? Should such adversity come upon us, I venture to predict that our revenue will not be maintained, nor the dividends paid, unless more efficient steps be taken to prevent such a catastrophe in these days of prosperity and peace. Excuse my thus entering at large upon the great principles of love, goodwill, and peace; and with a good hope that the Congress will promote their advancement, I subscribe myself very sincerely thy friend. "SAMUEL GURNEY."

## THE MERCHANT.

*Mr. Russell's Oration before the Phi Beta Kappa Society, at Providence, R. I.*

The rather remarkable reputation that went abroad from this Oration, immediately on its delivery, is nearly if not quite justified by the types. Doubtless the newness of the author's position as the orator of a literary occasion, and the known fact that his manhood has been passed almost exclusively in commercial pursuits, added something to the piquancy and enthusiasm of his reception, as well as to the real freshness, vigor, and trustworthiness of the performance itself. Our colleges cannot do better than to pass by, occasionally at least, the established regiment of hack anniversary speech-makers, and call to their comitia instead, men like Mr. Russell, whose faculties have been sharpened by a wide and varied contact with the life and labor of the world, who are the more genial, appreciative and clever, for an intercourse with society not embarrassed by professional restraints, nor rendered obtuse by professional prejudices, and who, instead of a poor slight of hand, that can deliver to order any number of pattern Literary addresses, of uniform merit, for all sorts of audiences and occasions, by substituting sound for sense and disguising common-place under the traps and tricks of rhetoric,—will rather bring to their rare efforts such genuine and original treasures of wisdom, wit, and practical information, out of the several departments of knowledge and action of which each is master, as will be sure to yield real delight and instruction to any intelligent assembly. Contributions might thus be brought together from the various spheres of industrial enterprize and solid experience which would at once dignify the University, and satisfy men that all the learning and genius and hope of the race are not housed within Academic walls, nor conferred by exclusive and adverse title on lawyers, ministers and doctors.

It will probably be no invasion of private precincts to say, under the circumstances, that Mr. Russell is an educated merchant, cultivated by books and travel, experienced and successful in the China-trade, though not yet very far advanced in years; that he has proved his love for elegant letters, sound science, and enlightened agriculture, and for other great interests of humanity,—without ostentation, or seeking in the least to attract public notice. When, therefore, his Alma Mater, who knew probably little more respecting him than these general facts,—except that he was always sure to put all her children and guests in merry moods, by a capital speech at the Commencement-dinner,—when she called him back to tell the results of his manifold culture, we say, it must have been a very honest and profound pleasure with which he found himself raised instantly into a legitimate, unsolicited, and indeed, somewhat incidental distinction. And so far as his expressed views illustrate and confirm important principles, we are at liberty to cite him as an original authority, and to say, "Here is a new witness."

Mr. Russell has chosen to throw his address, in great part, into an historical form, and to exhibit the tendencies and laws of commerce by tracing its progress. We know of nothing that compares with his survey in ability, on this subject, except the masterly passage of Robertson, in his view of the State of Europe, introductory to the history of Charles V; and even that covers a less extensive field. Mr. Russell's oration is certainly as much superior to a lecture formerly rather famous, of Mr Eames, on the same topic, as Scotts's Life of Napoleon, to J. T. Headley's. It differs from an Address we once heard on commerce, by Hon. John Davis, much as a sermon by W. H. Channing, from one of Dr. Paley's.

The leading points maintained in the Address, (and we cannot help thinking it would have been an advantage if they had been distributed with more reference to setting them forth with prominence and clearness,) are, 1. An assertion and and vindication of the claims of the mercantile profession to be ranked among those commonly called learned, in dignity, accomplishments and importance. 2. The professions are, of right, in harmony, and mutually dependent upon and helpful to each other. 3. Commerce has, from the beginning, been a great civilizer of the nations, introducing new and constantly nobler epochs into the annals of the race, and leading in its train all the blessings of an advanced social state. 4. It is the especial Friend of Peace and unity, between different governments. 5. The pursuit is always of less moment than the spirit of the man; and in all avocations, "the charm that conquers obstacles and commands success, is not luck, by a natural propensity to exalt his theme, into a rather forced and unwarrantable estimate of the natural affinity between Commerce and Religion. Perhaps, however, he would agree with us that manifest as the services are that they have rendered each other, it is a grave question whether there is any special and natural relationship between the spirit of the one and the spirit of the other. While we have no sort of sympathy with the narrow and systematic abuse of mercantile life and mercantile men that has been peculiarly rife in too many pulpits, we cannot but feel that it is quite possible to be a respectable, successful merchant, and yet a very bad Christian. The sphere of business undoubtedly presents noble and illustrious opportunities for the exercise of the loftiest virtues; but there is many a mammon-worshipper on the exchange, grasping, hard, unspiritual, unregenerated, ungenerous, whose low motives and selfish principles do not cloud his worldly prospects, nor cost him a decent standing in the esteem of the business community. In other words, the standard of the counting-room, of the Broker's Board, of State St. and Wall St. is not the standard of the Gospel. Not one word would we say to separate or sunder Christianity and Commerce; the age needs nothing more urgently than that they be brought into closer contact; but neither would we encourage the delusion that where the one is, there the other must of course be. If they are found together, as a fact of history, it is because the human heart everywhere, in tradesman or recluse, craves and must have some religion. But a merchant ought, notwithstanding, to be apprized that there is very much in his employment tending to expose and tempt, to unspiritualize and degrade his better nature: otherwise he will not watch and labor, as a due regard to his security requires him to do, for the enlargement of his soul, and the replenishing of his faith. It is our conviction that until traffic is penetrated by the distinctive and renewing principles of the New Testament, and society is conformed to the law of holiness as it stands revealed in Christ, by a conscious, inward recognition of his divinity, and by a voluntary consecration to the service of the living and personal God,—there can be no true welfare, safety, peace, nobleness or progress, to our industrial community, and no true dignity for industrial pursuits.

Emerson says, in one of his essays, "The uprise and culmination of the new and anti-feudal power of commerce is the political fact of most significance to the American at this hour. Trade is a plant that flourishes wherever there is peace, as soon as there is peace, as long as there is peace. It is a very intellectual force. It calls out all force of a certain kind that slumbered in the former dynasties." In these aphorisms Mr. Russell would clearly agree very far with the Essayist. But would he coincide with his prophecy, that "Trade has done its work,—is but for a time, and must give way to somewhat broader and better, whose signs are already dawning in the sky?"

The Phi Beta Kappa Orator has taken a place deservedly high and commanding among men of letters and men of action,—among the speakers of quickening words and the doers of energetic deeds. That place he cannot fail to hold. He has opened a path that he has by no means followed to the end, and none is more competent than he to travel it through. There are other associated topics, such as "The true type of mercantile character," "The conditions of mercantile success," and "The reconciliation of Individual hood," which offer worthy occasions to his pen.

We need make no apology for giving at length, the following examples of his style of thinking and writing:

### HARMONY OF EMPLOYMENTS.

There should be good fellowship between all occupations. They are in close connection; each can learn something of the other, and supply deficiencies by interchange of thought and friendly communion. The man of contemplation is neighbor to the man of action; abstraction leans against reality; exact science is nearly related to practical circumstance; speculation falls back on the experience of working days; out of the dust and turmoil of noisy life spring beautiful things, over which sentiment may languish, and poetry become frantic. Differences of condition are accidents: men get into wrong places, but there is such affinity in the labor of all, that mistakes are rarely rectified, the world jogs on, and things settle themselves. Over all conditions, from the nature too etherealized to think of dinner, down to the fragment of clay that thinks of nothing else, there rests the philosophy of facts, an agency which reconciles all discrepancies, and enlightens mankind by a sober development of human progress.

### CHINESE ANTIQUITY.

It is vain to speculate on the antiquity of the Chinese empire, or the commerce which is doubtless coeval with its existence. The explorer is baffled as he enters that region of doubt and fable, where time is computed,—not by the cycles with which we are accustomed to measure its course, but by millions of years; back from a period when gods dwelt on the earth, and assumed its temporal government. In comparison with Chinese record, our antiquity is a thing of yesterday. If we give it credence, the mysterious things of Egypt charm no longer; Champollion has wasted his labor and ingenuity, for the hieroglyphics are the mere scribblings of a primary school; Menes, Sesostris, Rameses, have moved down to us; our reverence is weakened for the long line of Pharaohs; Osiris is a parvenu, and the mysteries of Isis are not worth knowing: Homer may strike his lyre, and cover the plains of Ilium with his heroes; but Greek and Trojan clash newly invented armor, Hector is dragged through familiar dust, and the battles of the gods are susceptible of modern military criticism.

### NEW VIEW OF THE CHINAMAN.

The Chinese trader competes with the European wherever the latter has founded settlements in the Eastern world. His sleepless diligence overcomes every obstacle, and his love of gain is not quenched by contumely and persecution. No sooner does he put his foot among strangers, than he begins to work. No office is too menial or too laborious for him. He has come to make money, and he will make it. His frugality requires but little; he barely lives, but he saves what he gets; commences trade in the smallest possible way, and is continually adding to his store. The native scorns such drudgery, and remains poor; the Chinaman toils patiently on, and grows rich. A few years pass by, and he has warehouses; becomes a contractor for produce; buys foreign goods by the cargo, and employs his newly imported countrymen, who have come to seek their fortunes as he did. He is not particularly scrupulous in matters of opinion. He never meddles with politics, for they are dangerous and not profitable; but he will adopt any creed, and carefully follow any observances, if, tion. If it is expedient for him to become a Catholic, he punctually attends mass, walks in processions, clings to his rosary or his reliquary, with an excess of devotion, until he sails for home, when he tosses them overboard. He thrives with the Spaniard, and works when the latter sleeps. He is too quick for the Dutchman, and can smoke and bargain at the same time, turning his relaxation to account. He has harder work with the Englishman, but still he is too much for him, and succeeds. Climate has no effect on him; it cannot stop his hands, unless it kills him, and if it does, he dies in harness, battling for money till his last breath. Wherever he may be, and in whatever position, whether in his own or in a foreign country, he is diligent, temperate, and uncomplaining. He will compare in good qualities with men of other lands, and is, if any thing, more generally honest. He keeps the word he pledges, pays his debts, and is capable of generous and noble actions. It has been customary to speak lightly of him, and to judge of a whole people by a few vagabonds in a provincial seaport, whose morals and manners have not been improved by foreign society.

### THE ALEXANDRIAN LIBRARY.

There has been great grief over the destruction of the celebrated Alexandrian Library, and many a hard thought and cruel anathema have been expended on the memory of Omar, its supposed destroyer, when there is ground for the suspicion that its ruin was the work of Christian, instead of Mahometan, fanaticism. It is, however, doubtful whether, if it now existed in the fullest perfection it attained in the time of the Ptolemies, it would have added as much to the facts of history, as to curious speculation. When that magnificent collection went roaring to the heavens in flame, many a Greek abstraction was wrapped in congenial smoke, and as the Egyptian papyri whirled to the clouds, they may have taken with them more of the penalties of Eleusis, and the formula of the worship of Apis, than the story of the industrial occupations of everyday life.

The old writers generally preferred abstract investigations to facts, and left, almost untouched, the homely incidents of their times, and the traditions of those who preceded them.

### THE MERCHANT'S CALLING HONORABLE.

There is an aristocracy of letters, and it can not only be borne, but regarded with reverence, when its claims are founded on intellectual superiority, or acquisition of knowledge surpassing that of ordinary men. But the pride that cannot read its diploma, without the aid of grammar and dictionary, should not be offended at the suggestion, that there are other roads to success, than through the Court Room, Hospital, or Divinity School. There is esteem, respect, veneration, for the profound, conscientious lawyer, the skilful, scientific physician, and the fearless, truthtelling minister of God. They are "all, all honorable men;" no earthly position can be higher, no sphere of usefulness more extensive. But it is another thing to adopt a profession, merely because it is considered respectable; to be a nuisance in an unswept chamber, garnished with dusty newspapers, and a few dog-eared, bilious looking volumes, where the gaunt spider holds undisturbed possession, no fratricidal hand ejecting him from his cobweb office, for there is a tacit understanding between the occupants, and they practice in company, with that bond of sympathy, which arises from kindred employment; or, to become copartner with death, as the sulky rattles and squeaks on the highway, with barely acquirement enough in it to pass for Doctor, reputation depending on some happy blunder, in the course of a series of experiments instituted on the ground that there is luck in many trials; or to drag heavily along, where the spirit is weak and the flesh is unwilling, the six days' task a labor of desperation, reluctantly worried through, that there may be much endurance on the seventh.

"Ex quovis ligno, non fit Mercurius."

The common notion, that a collegiate education is a preparation for a learned profession alone, has spoiled many a good carpenter, done great injustice to the sledge and anvil, and committed fraud on the corn and potato field. It turns a cold shoulder to the leather apron, sus-

looks superciliously on trade, and has an unqualified repugnance for every thing that requires the labor of hands as well as head. It keeps up the absurdity, that the farmer's son should not return to the plough, that the young mechanic must not again wield the hammer, and that four years are lost, when the graduate finds himself over the merchant's Letter-Book, instead of Blackstone's Commentaries; as though education could not be useful out of an allotted line, and would not compensate its possessor, whether the sign over his door proclaims him shoemaker, or attorney at law.

He is wise, who, discovering for what he is qualified, dares do what he feels he can do well. What matters it that a strip of parchment attests his prescriptive claim to scholastic honors, and a college catalogue wafts his name to posterity? If he has a genius for making shoes, or laying stone wall, let him make shoes, or lay stone wall. Either is as honorable as filling writs, prescribing doses, or writing sermons because Sunday is coming.

### THE AMERICAN MERCHANT.

The American merchant is a type of this restless, adventurous, onward going race and people. He sends his merchandise all over the earth; stocks every market; makes wants that he may supply them; covers the New Zealander with Southern cotton woven in Northern looms; builds blocks of stores in the Sandwich Islands; swaps with the Feejee cannibal; sends the whale ship among the icebergs of the poles, or to wander in solitary seas, till the log-book tells the tedious sameness of years, and boys become men; gives the ice of a northern winter to the torrid zone, piles up Fresh Pond on the banks of the Hoogly, gladdens the sunny savannahs of the dreamy South, and makes life tolerable in the bungalow of an Indian jungle. The lakes of New England awake to life by the rivers of the sultry East, and the antipodes of earth come in contact at this "meeting of the waters." The white canvass of the American ship glances in every nook of every ocean. Scarcely has the slightest intimation come of some obscure, unknown corner of a remote sea, when the captain is consulting his charts, in full career for the "terra incognita."

### DEMANDS OF THE AGE.

The examples before us bid us work, and the changing present affords ample opportunity. Around us, every where, the new crowds aside the old. Improvement steps by seeming perfection. Discovery upsets theories and clouds over established systems. The usages of our boyhood become matters of tradition, for the amusement of our children. Innovation rises on the site of homes reverenced for early association. The school-books we used are no longer respected, and it is not safe to quote the authorities of our college days. Science can scarcely keep pace with the names of publications, qualifying or abrogating the past. Machinery becomes old iron, as its upstart successor usurps its place. The new ship dashes scornfully by the naval prodigy of last year, and the steamer laughs at them both. The railroad engine, as it rushes by the crumbling banks of the canal, screams out its mockery at the barge rotting piecemeal. The astronomer builds up his hypothesis, and is comforting himself among the nebulæ, when invention comes to the rescue; the gigantic telescope points upward, and, lo! the raw material of which worlds are manufactured, becomes the centres of systems blazing in the infinite heavens, and the defeated theorizer retreats into space, with his speculation, to be again routed, when human ingenuity shall admit us one hair breadth

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We accept the following from the N. Y. Evangelist as a clear and just statement on the Orthodox side of the questions now at issue between the different parties here brought forward. That there has been a sacrifice, and that the sacrifice was needful to the salvation of man, we readily admit. That there was a *vicarious* sacrifice we cannot infer from anything that we find in the New Testament. On this single ground, the want of Scriptural evidence, do we reject the doctrine of a vicarious atonement, though as subsidiary to this we are confirmed in our views by the inconsistency of such a doctrine "with right reason." We should be happy to discuss the subject with the evangelist in a few short, compactly written articles to be published entire in both papers. We see no reason why a perfectly dispassionate discussion may not be carried on between us.

## THE SUBJECTIVE ATONEMENT.

A pamphlet has been recently put forth by Mr. William B. Hayden, *on the character and works of Christ*. Mr. Hayden has a keen and inquiring mind, and is a writer of no mean ability. He is, we believe, a member of the New Jerusalem or Swedenborgian church; and if so, a very creditable and estimable one. His pamphlet is a review of Dr. Bushnell's late work. He endorses Dr. Bushnell's views and carries them out, as it seems to us, logically to the New Church positions. Without fully, at this time, considering these positions, either as nascently appearing in Dr. Bushnell, or as explicitly stated by Mr. Hayden, we wish merely to call attention to one distinction in which both unite, although with some variety of statement. We refer to the atonement as subjective and objective, in the language of Dr. Bushnell; or as actual and apparent, in the language of Mr. Hayden. They both mean the same thing.—Mr. Hayden's mode of expressing the distinction, however, we consider the more apt and explicit of the two. The subjective or actual atonement, they define to be the change which is wrought in man by the gospel, the reconciliation of man to God. "The problem to be solved," says Mr. Hayden, "was not how God could forgive sinful men, and remain just, but how sinful men could become righteous." The objective or apparent atonement—the "altar form"—is the representation of the work of Christ under the Jewish ritual, as a sacrifice and a propitiation. The infinite justice of God, it is affirmed, could not be injured, and therefore could require no satisfaction. God is not vindictive, but love itself, and therefore does not need to be propitiated. Man is forgiven when he repents; the law is satisfied when he obeys. The great end of Christ's mission is to bring him to repentance, and restore him to obedience.

The Unitarian view of Christ's mission is precisely the same. The Unitarians, however, in denying the sacrifice of Christ, deny his divinity and incarnation. Dr. Bushnell and Mr. Hayden deny the sacrifice, but hold strenuously both to the divinity and incarnation of the Logos.

If man could be made righteous without the incarnation of the Deity, then the Unitarian view, or the principle of discarding the idea of sacrifice and satisfaction, must be sufficient. But Dr. Bushnell and Mr. Hayden contend that the incarnation of Deity was necessary to the spiritual regeneration of man. A point of momentous discussion is therefore opened here between the Unitarians, and Dr. Bushnell and the Swedenborgians both have to carry on, does not lie so much between them and old church creeds and dogmas, as between them and the language of the New Testament. This is virtually acknowledged in the language "apparent" or "objective" atonement, and "altar form." For it is here admitted that the New Testament does speak of sacrifice and propitiation.

The doctrine of the Trinity has no necessary connection with this point. Trinitarians, if they can establish the doctrine of a real vicarious sacrifice, will gather from that an additional argument in favor of Christ's divinity. But, on the particular point now under consideration, the admission of the Swedenborgians is sufficient.—gument may be to prove that the Messiah, whatever be the character they attribute to him, offered himself a real vicarious sacrifice for the sins of the world. And then we may go on to show that, in order to offer such a sacrifice, he must have been Deity incarnate, and how apt and coordinate are those Scriptures which affirm his divinity.

Farther than this, with respect to the Swedenborgians, we may concede to them, for the sake of the argument and for the present, their threefold distinction in the Divine essence. For it is not necessary, in order to establish a vicarious and sacrificial atonement, to consider the Father and Son even as a *duality*. Let it be granted that they are identical, and that the language is merely "artistic," or used merely in reference to the feebleness of human conceptions; nevertheless, the objective can be as fairly stated as the subjective. The orthodox hold all that is indicated by the subjective or actual atonement, as fully as their opponents do—more fully in fact.—They hold that one great and essential end of Christ's mission was to make men righteous—to reconcile men to God. They hold that God is not vindictive, but that he is love itself; and that he so loved the world that he gave his only begotten Son, that whosoever believeth in him might not perish, but have eternal life. While we were yet enemies, he was reconciled to us by the death of his Son. They hold that the preaching and example of Christ exert a winning and reconciling influence over the heart of man. They hold that he is the light of the world, and full of grace and truth, and that as such, he works in us a great subjective and actual change, and makes us righteous before God. All this is plainly stated in the language of the gospel, not as an appearance, but as a reality.

But the orthodox hold in addition to this, that the death of Christ was a real vicarious sacrifice, whereby the demands of the law are fully answered and satisfied, in respect to all who become subjectively righteous. They bring in another essential idea into the work of Christ, which does not militate with the other, or lessen its value and importance, but is really co-ordinate with it. They lose nothing of what their opponents claim, and they gain one thing more.—What is called an "altar form," an "artistic" or "dramatic" display, "an appearance," is to the orthodox a reality.

If there were no trinity, nor even a duality in the Father and the Son, still our position would be as stable as theirs, as far as this is connected with the argument. For although the incarnation embraces the whole Deity as one person, still according to them this incarnation and death of Christ was necessary in order to make man righteous, by writing in his heart, and putting in his mind, the law of God.

So we say, that, even leaving out the idea of trinity or duality, the incarnation and death of Christ was necessary for the great ends of law and justice, and for sustaining moral order in all its integrity in the universe of God. It is not necessary to consider the Son as propitiating the Father, as a duality of persons—the one offering, and the other accepting—in order to collect the idea of a vicarious atonement, any more than in the case of a subjective atonement. The great end of the sacrifice was not to make God pitiful, loving and gracious to man. He was always pitiful, loving and gracious. His own love provided the sacrifice. The great end was to make it consistent with law, justice, and moral order, for him to pardon sinners, to give them healing and subjective grace, and to transform them into children of the light. It was that he might be just while he justified and made righteous the ungodly. The sacrificial atonement was positive atonement. And if the Trinity or duality of an appearance and a form of representation, the one personal God can as well become incarnate, and die to do the first, as to do the second.

And so we say to the Unitarians likewise:—You hold that the mission of Christ, under whatever character you assign him, was necessary to make man righteous, and you gather this from the language of Scripture. Now, we affirm that the Scriptures teach with equal clearness and fulness, that the sacrifice of Christ was also necessary in relation to law, justice and moral order. If he is not Deity incarnate, he is nevertheless a vicarious sacrifice. And you must settle the point, first, with the Swedenborgians, whether less than a God incarnate is sufficient to restore man to righteousness subjectively; and secondly, with the orthodox, whether less than a God incarnate is sufficient to make the vicarious sacrifice.

It is just here, then, that we open the discussion both with the Swedenborgian and the Unitarian. We need not now enter upon the doctrine of the Trinity. We will go to that when we have settled this. We will confine ourselves simply to the doctrine of the atonement. The question is, whether the views of these two schools, as setting aside a vicarious sacrifice, can be harmonized with the Scriptures; and as subsidary to this, whether their views can be harmonized with right reason. N. Y. E.

## SUFFERING FOR CONSCIENCE SAKE.

A faithful adherent of the Free Church, in respectable, but far from affluent circumstances, was, a few months ago, suddenly called upon to attend the death-bed of a wealthy uncle, whose nearest relative he was. This uncle had been distinguished for the malignity with which he persecuted those who were attached to the principles which his nephew held, and to his latest hour, he continued to manifest the same disposition. On having reached the dying man's bedside, he was shown two deeds, one establishing him as sole heir of money and property to the amount of many thousand pounds, upon condition of his renouncing his Free Church principles and joining the Establishment; the other, failing his agreement, bequeathing the whole to a more distant relation. Upon the expiration of the few hours given for consideration, the nephew nobly refused to accept of the legacy under such restrictions, choosing rather to be "poor in this world, but rich in faith," inclining "rather to suffer affliction with the people of God" than enjoy such pleasures at such a sacrifice. The words he uttered on the occasion show the strength and fervor of his faith; he said "God had hitherto provided for him and his family; and though he was poor as regarded the things of the world, trusting in the promises of his Heavenly Father, they would never be brought to disgrace." He allowed the deed in his favor to be destroyed, and submitted to see a rival occupy the position of power and influence which had been placed within his reach. Such conduct will not fail of its reward; it will call down honor from on high, and wherever the spirit of true Christianity prevails, the remembrance of it will be cherished.

[Edinburgh Witness.

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[It is pleasant to find in an Episcopal charge to the clergy, a passage like the following by Bishop Potter of Pennsylvania.]

"Hence, nothing is beneath his notice or sympathy, who is wise to win souls. Does he look for example on industry, on the arts that sustain and gladden our material life?—he can see there a power which, properly directed, must contribute, beyond measure, even to man's intellectual and moral elevation: and hence, as a minister of God, he would in his appropriate sphere, and by appropriate means, at once promote and sanctify those arts. Does he look again on science and literature, with their handmaids, the press and general education?—there too, he sees forces, mighty for good, if wisely controlled, but almost omnipotent for evil, if loosed from the sovereignity of conscience and the fear of God; and hence he would pour into these well-springs of the world's hope, salt from on high. Or does he turn to the philanthropic movements of our own

another visage of human woe, and spread over earth the sunshine of a higher and more joyous life?—these the minister of God would keep from perversion and decay, by infusing into them the divine life of faith, and imposing on them the holy restraints of law. He knows that the Cross won its most memorable victories over the hearts of men when its apostles were most intent on assuaging human sufferings, and on subserving, even here on earth, the utmost happiness of all. And, in all past time, it has been the glory of that Cross, that its heralds have gone through the world as leaders of a true civilization, no less than as the leaders of a true faith. * * * * When we strike at the ignorance and corruption of men, we strike at the great root of all social evils; and when we labor to regenerate the *spirit* of society, we are then laboring most effectually for the regeneration of its *forms* and institutions. But let our labors be guided by an enlarged and enlightened spirit. Whatever makes man more thoughtful, forecasting, or even more decorous, makes him more open, also, to the appeals of religious truth. Hence, though divorced from all the employment and dignities of the world, we should still bid God speed to whatever can lift our race to more of physical comfort, or to more of intellectual and moral dignity. We should cling to our spiritual functions, and thank God that we are neither burdened with the cares nor perilled by the fascinations of earthly power; but we should be known, at the time, as the friends of a comprehensive and true-hearted philanthropy. Our ear should be quick to hear the wail of the oppressed, our eye should be clear to discern the iron that enters into a brother's soul, and our heart should beat, in ready and responsive throbs, to every pulsation of bleeding humanity. Never may the cause of charity and true brotherhood be monopolized by men who think to bless the world, without glorifying God. As charity must be spurious where there is no faith, so faith will be but as sounding brass and tinkling cymbal, unless it bring forth the fruits of a large-hearted love for mankind. Let the power and worth of our ministry be seen, then, as in earlier days, in the broad sympathies with which it animates our studies and our labors."

## A CONVENIENT SHELTER FOR THE "MANIFEST DESTINY" MEN.

What can a contemporary religious journal mean by language like the following?

"But if we, having achieved our own civil and religious liberty, and given illustration of its advantages, are now to be summoned of God into a physical conflict to impart this liberty to the world, then we have before us an experience which we may contemplate with awe.

And there are some things in our own national experience, which may give a color of probability to this idea. The Mexican war exemplified a military capacity and energy in our people which astonished every one. Our institutions have eschewed the policy of cultivating the military power of the nation. We desired it not, we supposed we had it not to any considerable extent. We supposed that our peaceful policies had repressed those developements which might have made us excel in the arts of war, and that our people on any occasion would go to the field of battle with great reluctance. But the experience of the late war reversed such views, and showed that there are elements at work in the formation of the character of our people, that are qualifying them for superior efficiency in military action, and (strange to say and sad to contemplate) are giving to multitudes a relish for such employment. Now the existence of such a trait of na-

But the wise [illegible] taken as an indication such a mission of blood to be [illegible] our beloved country."

If we understand this, from the Puritan Recorder, it forms a very curious specimen of playing at fast and loose with momentous principles, as well as presents a singular view of God's Providence. Forsooth, gentlemen friends, pray don't fight with France, and invade Cuba, but *if you do*, be sure "God has summoned" you to the conflict, and your "mission of blood" is "appointed" to you. A man must have a very strong confidence in his rhetoric who supposes he can counteract a theory of this description, so flattering to the despotism, the pride, the ambition, the grasping selfishness of the human heart, and especially of the Aglo-Saxon heart, by a few flourishes of virtuous indignation, and a solemn warning or two. If the study of theology is to furnish unprincipled politicians with excuses and defences for their worst outrages and most unjust plots, it is time theology were reformed. We have not the least doubt that the author of the above sentences is sincerely opposed to war and to robbery. But his philosophy, as it is indicated here, is vicious enough to furnish an apology for both. This is one of the indications that the whole subject of Providence needs to be investigated anew, from new points, and in a spirit of profounder research. Providence has long enough been made to bear the reproach of human guilt. If the literal expressions of the Old Testament seem to authorize these sanguinary concessions, let us at least be consistent. And if a better law of interpreation will not relieve us, then let us cease condemning national bloodshed and oppression. Why exhort men to peace and justice, if you are to put into their hands at the same moment an ingenious device for proving that God *summons* them to physical conflicts to "extend the area of freedom," and *appoints* them "missions of blood!"

## THE SABBATH IS THE LAW OF NATURE.

To the weary man,
"Tired nature's sweet restorer, balmy sleep,——his ready visits pays,
Night, sable goddess, from her ebon throne,
In rayless majesty, now stretches forth
Her leaden sceptre, o'er a slumbering world.
Silence, how dread! and darkness how profound!
Nor eye, nor listening ear an object finds;
Creation sleeps. 'Tis as the general pulse
Of life stood still, and nature made a pause
An awful pause, prophetic of her end."

This law of rest must be obeyed. There is no muscular frame so powerful that it can be disregarded; there is no pursuit so attractive that it can be disregarded; there is no joy so intense that sleep can be always driven away, that we may taste the bliss uninterrupted; and there is no sorrow so keen, however long it may drive sleep from the eyes, that will not ultimately yield to it; either the calm sleep of night, or the calmer slumbers of the grave. The mighty mind, and vigorous frame of Napoleon once enabled him to pass four days and nights in the exciting scenes of an active campaign, without sleep, and then he fell asleep on his horse. The keenest torture which man has ever invented has been a device to drive sleep from the eyes, and to fix the body in such a position that it cannot find repose—and this must fail, for the sufferer will find repose on the rack or in death.

The same law demanding rest exists also in relation to the mind, and is as imperious in regard to the intellectual and moral powers, in order to their permanent and healthful action, as to the muscles of the body. No man can long pursue an intellectual effort without repose. He who attempts to hold his mind long to one train of close thinking; he who is wrought up into a high state of excitement, must have relaxation and repose. If he does not yield to this law, his mind is unstrung; the mental faculties are thrown

perhaps yet mighty, move with tremendous but irregular force, like an engine without balance-wheel or "governor," and the man of high intellectual powers, like Lear, becomes a raving maniac. So with our moral feelings. The intensest zeal will not always be on fire; the keenest sorrow will find intermission; and even love does not always glow with the same ardor in the soul. This law, contemplating our welfare, cannot be violated without incurring a fearful penalty.

If men will apply the powers of the body or the mind without relaxation; if they will deny themselves necessary rest, there is no recuperative or compensative power which nature has provided to remedy the evil. There is no constitution, however Herculean, that can bear up under the forced and unnatural effort. The most vigorous frame must yield; the most gigantic powers will find rest in the grave. I need not remind you how often this principle is illustrated in our colleges, and in each of the learned professions. How many a youth is cut down by disregarding the law that the body and mind must have rest, and by pushing his studies far into that time which nature has allotted to repose! How many a youth finds an early grave by seeking that which no man should ever seek—the reputation of "trimming the midnight lamp!" When will the world cease to mourn over the early fall of Henry Kirk White, a name redeemed from the imputation of folly only by the splendor of his genius, and nhe purity of his heart, and by that sweet piety which breathed in all that he ever wrote—the pure sparkling beauty of those gems for which he laid down his life! The name of the youthful Mason in our own land will be remembered as much with sorrow that he wore out his years by intense application to one pursuit, regardless of health and life, as for the splendor of that talent which promised to place him at the head of the noblest of the sciences, in this Western world. The law which imposes on the generous and ardent nature of youth the necessity of rest from toil; which would have taught Kirk White and Mason to pause and rest, is a benevolent law. It can never be violated without more ultimate harm than good.

[A. Barnes.


# CHRISTIAN REGISTER.

**Boston, Saturday, October 20, 1849.**


## EIGHTH UNITARIAN AUTUMNAL CONVENTION AT PORTLAND.

The Portland Convention was an unusually profitable occasion to those present. The discussions related chiefly to essential matters of faith and duty, and the record of them will be found, we trust, of permanent value, as marking the progress of definite opinions and a positive faith among us. A large number of our readers, who, we know, are deeply interested in such meetings, must have been deprived of the privilege of a personal attendance. We have thought that there was no way, in which we could afford so much gratification to so many persons, as by giving a full report of the interesting proceedings and speeches. We have, therefore, taken pains to secure the services of a very efficient reporter, and we are sure that our readers will thank us for devoting to so important an assemblage of brethren, gathered from separate and distant quarters, the greater part of our present paper, although it compels us to exclude much other valuable matter which we were anxious to insert.

TUESDAY, OCT. 9TH, 1849.

At half-past three o'clock the convention was called to order by the Rev. James W. Thompson, D. D., of Salem, the Chairman of the Committee of Arrangements, and, upon motion, William Willis, Esq., of Portland, was appointed Chairman, and Jedediah Jewett, Esq., of Portland, Secretary pro. tem. The Rev. Dr. Kendall, of Plymouth, was then invited to invoke the divine blessing upon the doings of the Convention. The next business in order was the appointment of a Committee to nominate officers for the permanent organization of the Convention, and, upon motion to that effect, the Chairman nominated the Rev. Drs. Gannett of Boston and Hall of Providence, Rev. Mr. Waterston of Boston, Hon. Joseph C. Noyes and Hon. Charles S. Davies of Portland, to act as such Committee.

The Chairman then informed the Convention of the order of proceedings, which had been arranged for the various meetings, namely: a discourse in the Park Street Church this evening, by the Rev. Mr. Hill of Worcester, and a meeting in the Church of the First Parish to-morrow morning for discussion and whatever business may be presented by the Committee of Arrangements. At five o'clock to-morrow afternoon a collation in the Exchange Hall; and at a quarter before eight to-morrow evening a discourse by Rev. Mr. Weiss, of New Bedford, in the Church of the First Parish.

Having said thus much, the Chairman remarked that all that was usual to be done on the first assembling of these conventions had been completed; but, as there was so much time before them, and so many good laborers had come hither, he hoped they would not at once separate, and, while the bright autumnal sun was still shining upon them, that a spirit of true Christian light would shine in upon the hearts of all present.

Upon this invitation, the Rev. Dr. Nichols arose, and addressed the convention in a fervent and eloquent manner upon what he understood to be the purpose and intents of their coming together at this time. He was most unexpectedly gratified at the sight of so many present on this occasion, and he hoped the meeting would prove as pleasant and satisfactory to all, as it already was to the brethren and churches in Portland.—We all need, he said, sympathy in our work as Christian ministers; we need mutual admonition and animation, influences that may be drawn from the nature of the duty we are called to perform. The primary, the most exalted and the most heart-lifting view to be taken of our office, is one immediately connected with the purpose of God himself, which is to be discovered from a view of the great system of his almighty and good providence in creation. Through the physical, the intellectual and moral worlds he has made a boundless provision of instrumentalities and agencies to develope, control, rectify and perfect, the various capacities of beauty and happiness to which he has given existence. Of these capacities, the first are those of the intelligent spirit: the first on earth are our own. While all nature around teems with active powers, in forms innumerable, from the humblest plant to the noblest animated being, and all are led on in their grand and beautiful developement by a ceaseless and infinite goodness, what place sufficiently high can we assign to the human soul in this mighty plan! What instrumentalities and agencies shall not be working together for its good! We put the question to analogy, and the answer is, they must be vast indeed! We put it to actual fact, and we are reminded that for one end only has God ever made a special interposition of his power and mercy in our world, and that end is the moral recovery, elevation and salvation of the human spirit. The dealings of his *objective and subjective* Providence have been in harmony with each other. As is the soul, so have been the provisions for the soul; the grandest internal argument for Christianity, perhaps, that could be named.

And what is the provision? A ministry of the spirit, commenced in Jesus Christ, continued in the Apostles, and perpetuated, more especially, in their successors to all after ages. A ministry of the spirit! Surely what other ministry could emanate from the Spirit to the spirit, from the Infinite Fountain to the needy and finite recipient, made in his own image!

And what is the ministry of the spirit, as far as we are concerned in the inquiry? What truth does it apply?—in what manner?—to what result? Its great truth is the *spirit* of the New Testament; the deep-felt harmony of that truth, and of the temper of Jesus, with the heart of the Christian minister, is the way; and a holy, Christ-like character in the mind of man, is the result.

Dr. Nichols dwelt with particular earnestness upon the fact that the New Testament consists in its own spirit; that the word is the spirit of the word, as the spirit of every discourse is the discourse itself—as the spirit of a man is the man himself. He remarked that much of the diversity of interpretation and breach of harmony, which have been a detriment to Christian power, may be attributed to this singular fact, that it has been overlooked that the true interpretation of the New Testament is no more to be obtained from a mere Biblical, lexicographical, critical analysis of particular portions alone, than the true word and mind of an orator from sentences here and there remembered, without a responsive feeling in the hearer to the spirit and tenor of the whole performance. If many are the eager advocates for the inspiration of the evangelical and apostolical Scriptures, so should we all be. But what is the inspiration of the spirit, but the living heart, the spiritual life, the inflamed and ardent soul, the whole force and interior energy of character and tone, that pervade them? No man must tell us that a doctrine is taught in a particular chapter and verse, which is a manifest violation of the whole spirit of Christ and the Bible. We shall not look at the place, for, We are inspirationists, should be the answer; we go by the inspiration of the word, which, with an overruling power, ever modifies the letter wherever it is necessary. No man must say of certain critical, logical, intellectual expositions of certain passages, about which honest men are disagreed, that the reception of his favorite construction is indispensable to Christian character and Christian fellowship. We oppose to so limited a position the theology of the spirit, as that spirit pervades the whole tenor of our Savior's teachings and life, and the teachings and lives of his apostles. It may be a large, many may call it a low, standard of theology—the spirit or the practical inspiration of the sacred writings; but how far is the theology of chapter and verse any more easily determined? Probably it is no more, probably it is less. Probably there are thousands who agree as to the spirit of Paul, to fifty who unite in their speculative interpretations of every portion of the Scriptures; and thus it is the letter that divides the Christian Church, and alienates individuals from one another. But the spirit forms a bond of union and fellowship between them, however else they may be separated. It is therefore the Christian spirit of the minister that is the necessary condition of his success in the application of Christian truth, while the result to which he should look is the spiritual character of his hearers.

Dr. Nichols concluded these remarks by again thanking the assembly for their attention on the present occasion, and expressing the grateful pleasure, which those associated with him in the faith in Portland experienced in being able to welcome to their homes so many of their brethren from a distance.

A few moments of silence ensuing, the Rev. Dr. Gannett arose and remarked that he could account for the stillness that pervaded the assembly. We were all taken by surprise! at former conventions, there had been resolutions before them to which the brethren could speak, and thus a field for remark had been opened. Our friend, who had just taken his seat, had indeed opened to us a field upon which we might enter, yet he was sure we should find it difficult to speak with the eloquence and spirituality which he had displayed. For his own part he had nothing to say except briefly to allude to the purposes of this convention. It was a meeting for free and spontaneous expression of thought. It was a peculiarity of such conventions that there was nothing formal about them, they have for their purpose social religious improvement and general spiritual progress. Those who by choice had been led into the ministry and those who had been called into other fields of labor were here brought together. The usual formalities and distinctions were set aside; they came as Christians merely and not as clergymen and laymen, and he hoped that all who were present, would not only feel it a right and a privilege to speak, but that an obligation was upon them to do so. It was not a clerical meeting; and though he was happy to see so many of the clergy from abroad, he could not but remark that they were not the persons, who should be expected to take any large and active part in these proceedings.

Dr. Gannett continued his remarks by giving a brief history of these conventions. Their origin was merely incidental and informal. It was thought that the interval between the usual anniversaries was too long for the denomination to be separated and debarred from the interchange of thought and congratulations, and as the regular anniversary took place in Boston, it was proposed we should go somewhere else, to Worcester, for instance, and hold an autumnal meeting. The hint or the proposal was accepted, and such a meeting was had, and it proved to be both pleasant and profitable. Among other agreeable recollections of that occasion was the fact of Henry Ware's presence, by which all similar gatherings, he could not but feel, had been hallowed to the hearts of the brethren. From that time these conventions had been continued, and this one was the eighth in succession. They had all maintained the character first alluded to, that of free meetings; every person present had uttered what he desired; there had been great variety of topics discussed in the exercise of Christian charity to all denominations. Though there had been plain speaking, and confidence in our own theological opinions and belief, there had been differences of opinion, as there always would be when men speak honestly, but there was always respect for one another, despite such difference. The religious sentiment had always been deepened, the spiritual life had been built up. They had not perhaps returned from such gatherings wiser theologians, or more zealous in labors of philanthropy, but with a deeper sense of responsibility as creatures of God, and for himself he had wished that this should always be the character of these conventions. The meeting at Providence was the more satisfactory, because it was truly scriptural, a meeting for the quickening of faith in God, and of duty to Christ; a meeting in which both men and women were taught that they must walk by religious faith through all the scenes of life, and regard religion as the great purpose of life itself. He hoped the same spirit and feeling would control the present convention, communicate the same purpose, and direct all our hearts to God; for it is religion that had called us together, and what, he would ask, is religion? It is that state of mind and heart in which God is felt, not as a chilling influence, not in silencing the emotions of the heart, but making it free and strong; when he who speaks is glad to say something of the relations that bind him to the Infinite Being and make them who hear, respond. When men come together to talk upon secular interests they were engaged in the purpose and made everything conduce to the promotion of the end in view. It was so in the political conventions that had recently been held in his own state; the hearts of men were given to the work; it was so in the convention of scientific gentlemen at Cambridge, a few weeks since; all their efforts turned upon the interests of science, and now we have come up here to promote religion, let us not suffer anything to turn us away from this object, and let us go away at the close as though heaven had opened and some of its influence had descended upon us.

Dr. Parkman felt indebted for the pleasant remembrances that had been brought up by the remarks of the last speaker; and although he confessed himself unable to express his joy and gratification in the same eloquence his brother had displayed, he could not fail behind him in the vivid recollection of the former gatherings of the brethren in these conventions. It was fitting we should introduce services like these with recollections: they were among the most grateful privileges we had enjoyed, Prayers had been uttered and he believed they had been heard and answered in the hearts of those assembled. There were those who had once met with us on these occasions, who as the yearly gathering came around, had ceased to be with us; but he trusted the same spirit would still preside over us and be manifested here and now as when we had met in former years.

Rev. Mr. Bellows of New York, in asking why he was here, would answer that it was in the hope of getting some help in the religious life. Just as we feel the seriousness and reality of religion in our own minds, shall we become deeply solicitous to get all the aid we can in the way of life and excitement; and just in that proportion shall we feel an obligation to aid all who are striving for the same result. We desire to get all the light we can and communicate of it to others. Some times it is not known, said he, that those who are in the ministry can save their own souls: but that is what they preach for, to become religious men. How, said he, shall I get into intimate communion with God? How shall I get up into the regions of holy aspiration? It is with such thoughts we come here, and how can we doubt that, with such purposes, we shall have the best of times? It is not that we expect to satisfy the people, it is not merely to hold a Convention; but it is to aid each other in attaining to a higher religious life. This is the great thing to be done; we feel that we need to take a firmer hold of spiritual objects, and obtain a deeper sense of their reality and of our obligations to pursue them.

These autumnal gatherings are occasions of hope; we shall go home with new revelations of light, and spiritual encouragement and peace. He was glad to be permitted to stand in this place and utter these things, where thatgood man used to speak, who once labored in this very church, and has now gone from us to his reward in the spiritual world. It was his peculiar work to strive for the promotion of that spiritual life in the breasts of men, to which allusion has been made. He went about seeking opportunities to help others in this greatest of all purposes, and to build up in his own soul, the practical experience of the things of the spirit. He was not endowed with remarkable intellectual talent, or genius, and thus made to appear great in the estimation of the world, but he was made truly great by his devotion to his master's business. Were it possible for those, who had come here at this time, to obtain this thing we are all seeking; this spiritual enlightenment and fervor and vitality, so that there should hence forth be no necessity for lashing themselves up to the subject, could there be any doubt that it was a blessed thing to have come here?

Rev. Mr. Waterston of Boston, felt that after what had been said, especially after the profound truths that had been uttered by him who commenced this conference, it were almost an indiscretion in him to attempt to say anything. But since reference had been made to the memory of the past he would say that it had been the good fortune of the younger members of the profession to which he belonged, to meet with their elder brethren, who have had experience and have labored many years in this good work. He could recollect the holy influences that had come upon our hearts from the words of those who had been revered and loved, but were no longer here to participate in these meetings. He felt it a privilege on the present occasion, to meet so many of our friends from distant places. There was one here from the shores of Lake Erie, there was another from the city of Penn, and there was another from the Rock of Plymouth. He was glad to meet them.

It seems right, said he, after so many of us have been spending the pleasant months of summer in communion with the beauties of nature, amidst the simplicity and healthful relaxations of country life, that we should gather together in these autumnal conventions, and speak to one another of the great truths of the religious life. For here we can gain a higher influence than from communion with the beauty or the grandeur of the material creation, where souls are brought in contact and the experiences of the inner life are pourd from heart to heart. He had no doubt that the works of nature had a good influence upon the minds that contemplated them, but ten fold strength would here be breathed into us from the souls of the brethren; and even should we separate this evening and go to our homes, we could go full of gratitude for having been permitted to listen to what had fallen from the lips of those who addressed us with so much truthfulness and fervor and eloquence.

Rev. Mr. Hedge of Bangor, was sorry to say anything that would seem to change the tone of the meeting, but when his brother Bellows took his seat, he felt inclined to call in question, one of the positions he had assumed; namely, that it is the chief object of ministers, in laboring in their vocation, to save their own souls. Perhaps after an examination and comparison of views, they would not be found to differ on this point; yet, he thought the statement that had been made, would be liable to mislead others, and a statement might be made on the other side that would approve itself, equally to the mind. When Clarkson was fourscore years in age, some one asked him, in view of all the great efforts he had been making, and with so great success, to promote the darling object of his life, what he had been doing to save his own soul? he replied that he had almost forgotten that he had one. Yet we should all allow that no one ever did more than he to this end.

There is such a thing as being morbidly interested in ourselves, and we sometimes need for our own highest good to be wholly absorbed in the we-llbeing of others, so as to forget ourselves. "He that loveth his life shall lose it." This has a wider significancy and application than we are apt to give to it. It sometimes occurs that we have then the most truly laid hold on eternal life, when we are wholly given up for the sake of others. There are again, times when the question "what must I do to be saved?"—will be the nearest to our hearts and minds, and should be. It is a most solemn truth for those to consider, who have assumed the office of the ministry, that it is impossible for them to make people better than they are themselves. But they must, if true to themselves, make many as good as they are. They are the sources of life and truth, and must pour themselves forth for the benefit of the soul of their fellow men, and this thought it is which weighs with anxiety upon the mind of a minister.

Mr Morison replied, that heavily as the responsibility of his profession weighed upon him, he did not feel oppressed with the thoughts which his brother from Bangor had suggested. The minister is not the fountain of divine truth, but only a medium of communication, carrying from God to his fellow men, truths, which, entering their souls, may awaken in them a life far more perfect than his own. He then spoke of religious sympathy in connection with these meetings. Our Saviour sent out his disciples not singly, but two and two, that they might warm and strengthen each other's hearts. He has promised that wherever two or three are gathered together, in his name, there will he be in the midst of them; as if we needed to have our religious feelings acted upon and called out by a living sympathy one with another, before we could enjoy all the benefits of our Saviour's presence. Through this sympathy, ministers may touch the hearts of others and lead them to Christ, that he, through his divine affections may quicken a corresponding life in them, and carry them on in all spiritual gifts and attainments far beyond those who first introduced them to their Lord.

After prayers had been offered by the Rev. Calvin Lincoln of Fitchburg, the Convention adjourned to meet at 9 o'clock on Wednesday morning, in the meeting-house of the First Parish.

According to arrangement, a religious service was had in the Park Street Church on Tuesday evening, which was attended by a numerous audience; a discourse was preached by the Rev. Alonzo Rice, of Worcester, upon the subject of Ministerial Responsibility and Fidelity. He took as his text the 26th and 27th verses of the 20th chapter of the book of Acts: "I take you to record this day, that I am pure from the blood of all men, for I have not shunned to declare the whole counsel of God."

*Wednesday, Oct. 11th, 1849.*

The Convention was called to order by the Chairman, when prayers were offered by Rev. Mr. Morrison of Milton. The Committee appointed to nominate a list of officers for a permanent organization of the Convention, made the following report:

*President*—Rev. Ichabod Nichols, D. D., of Portland.

*Vice Presidents*—Hon. Robert Rantoul, of Beverly; Rev. Frederick A. Farley, of Brookline; John Prentess, Esq., of Keene; Rev. George W. Hosmer, of Buffalo; John W. Foster, Esq., of Portsmouth.

*Secretaries*—Rev. Cazneau Palfrey, of Belfast, and Rev. E. E. Hale, of Worcester.

Which report was accepted, and the gentlemen named took their seats as officers of the Convention.

Hon. Charles S. Davies, of Portland, then rose, and, as one of the Committee of Arrangements, in the name of the two societies of the city, expressed the gratification which they felt in receiving among them so many of the clergy and laity of their faith: and he gave a hearty welcome to those who had come to give them the pleasure of their company and countenance on this occasion. We have, said he, heard of your meetings and of your doings in other places, and are glad to have the opportunity of greeting you in this city. From the earliest times it is recorded of the Christian disciples that they went about in couples, in the various churches, to see how they did; and since the custom is continued amongst us, we can heartily say that we are glad to see you. We have had a little baptism this morning out of doors, and we cannot but believe, said he, that the baptism of Heaven will descend upon us through the counsels and ministrations of the Convention. Though it be dark and lowering in the outward world, it is not always to the sun and the stars that we look for the true light, and he trusted that the light of Heaven would be kindled here upon our hearts, and our souls be illumined by rays of the spirit and of truth.

Mr. Davies continued his remarks with a somewhat extended recital of the historical memories that cluster about Portland and its neighborhood, which was listened to with great interest and attention; but we have prepared no account of it, not deeming it essential to do so, though we think others besides those present might perhaps have been pleased with the recital.

Rev. James W. Thompson, D.D., as Chairman of the Committee of Arrangements for the business of the Convention, offered a series of resolutions, disclaiming at the same time any wish to dictate topics, or to limit the range of discussion, but only intending to furnish hints for the basis on which such discussion might commence. A somewhat extended correspondence, as well as the tone of remarks yesterday afternoon, particularly in the remarks of the Rev. Dr. Nichols, who opened the meeting, had revealed that one great want amongst us, is that of an awakening of the religious life, an establishment of a communion with one another, which shall bring into exercise the noblest sympathies, and thereby lead us into the conscious presence and fellowship of the Father. A brother, not here at this Convention, had made the remark, that on these occasions, we were a little too much given to self-criticism; for his part, he did not like to hear such a constant lamentation over short-comings and sins, but desired to speak and to hear something of encouragement, that might quicken hope in the desponding bosom, and give vitality to those sentiments which might give peace to our own hearts. It was the wish of the Committee, and doubtless of all interested in this Convention, that our proceedings should be marked by those tokens which should reveal that we know what spirit we are of; and let the deliberations of the meeting be varied by songs of praise that shall keep our hearts attuned in harmony with holy aspirations, and let prayers ascend to the secret presence of God, to bring down his spirit to our hearts.

The resolutions having been read, upon motion of Rev. Mr. Bellows of New York, the following was taken up for discussion:

Resolved, That thorough views and pungent representations of the evil of sin are essential to the religious vitality of our churches, and the establishment of evangelical truth.

Mr. Bellows remarked that this resolution seemed to have been drawn up by some one, who felt the great want among ourselves and desired to awaken attention to the fact, that we were not so deeply impressed as we ought to be with the exceeding sinfulness of sin, for whose removal it was that Christ came into the world. There are two views of sin, one of which is, that sin is not something that is normal, but accidental; and adopting that idea men go about their work in the world, without any fear of sin itself, except so far as they are impressed by the fact that moral evil interferes with man's happiness. The idea amongst ministers and about ministers, is that they are only educators, that there is no great and essential obstacle in the way of their success, that they have only to avail themselves of the teachings of Jesus and continually present these to the understandings of men and by and by they will succeed in their endeavors to make them religious and devout. This aim of the ministry and its work is good, but then there is an other and still more important view to take, which is that sin is an evil not so much because it interferes with human happiness, as that it stands between the souls of men and God: and this is a view of the subject that is not common amongst us. There does not prevail that deep sense of a deep seated obstacle which prevents the efficacy of religion. The absence of this gives a superficial character to our preaching and builds up a wall between us and the hearts of the people. If there is anything indefinite in our method of administering religion, it is because we have lost our hold of the fact that what we have to do is to remove this very thing that comes between the hearts of men and God.

There are many persons who do not know why it is that they cannot feel as interested, as they ought to be, in religion and the things of the spirit; but the reason is they have not yet discovered in what it is their peril lies; they have not accepted God's ideas of sin. They seem to say, God connot ask us to live up to any pure and holy standard of life, he is too beneficent and too reasonable for this; he knows the impossibility of such a thing, and so they live on without thinking to become really religious. This is just the point where all the difficulty in the way of our success lies. As soon as we must give up man's views of sin, and accept God's view of it and live up to the demands he makes upon us; until we do this, we shall have no conception of Christ, we shall be unable to read the scriptures aright, and the gospel will not take that hold upon us, which shall enable us to resist the power of sin, which lies, as it were, in our very bones.

Rev. Mr. Hall of Providence, could not but feel that the very root of the matter had been disclosed in the resolutions, and that the want of these pungent representations of the evil of sin was the secret of the ill success of the ministry. He believed, however, that our views of theology and religion go more directly to effect the designs of the gospel than any other. And when he spoke of our views, he did not mean to say that none besides us hold them. The true view seemed to be, that let our nature be as it may, the life before us is full of danger, and that we are accountable for all the sin we commit; even if nature is prone to sinfulness we are still bound to resist, and God will hold us responsible for all we can do, the whole we can do; we are bound to learn what our religion requires of us, and then we are accountable for all we can do.

As a class of Christians, he thought, we had not enough considered the tendency of our nature to sin. Is there one amongst us who does not know what the apostle meant when he spoke of the law in the members warring against the law of the mind and bringing us into captivity to the law of sin? and that we cannot save ourselves except in co-operation with power given to us from on high?

Christian views of truth hold us to this, that if we are ever to be saved, it is by the grace of God in Jesus Christ. This is not a figure of speech; we are bound to consider what such words mean. Does any one suppose that the soundest in the faith will thereby be saved? We know that all that the faith can do is to prompt us to bring our hearts into harmony with God and bring us to humble ourselves at the feet of Christ, and not exalt him to any peculiar honor or, name; to be grateful for such a life as his and such a death, and that we may imbibe his spirit, and that it may be seen that we have done something to promote that holiness, without which no man can see God.

Rev. G. W. Hosmer of Buffalo, remarked that Saint Paul says, "this one thing I do," and if you will look into the apostle's words, it will appear that this one thing embraced all things. There is a glorious unity in all that belongs to the Christian life, and he loved to look at truths and principles in their great unity, as forming essential parts of one great whole. There are some who wish to take their stand explicity on the point of the sinfulness of sin. He trusted that we had always stood there. God's law is strict; it does not spare the guilty. No minister thinks that he is too good to chastise the offender, or to send peace until puuishment has done its work, though all eternity should pass away before that work is done. But look at the key note struck by our venerable brother (Dr. Nichols) last evening, by which we may come to sympathize in all our views if we regard ourselves in our spiritual relations. Sin will then appear terrible to us—we shall not be able to bear the contemplation of it, we shall hate it as destructive of our highest joy.

But that sin may be checked in our relations with the world, it is important to bring the matter home and apply it to ourselves. We speculate about the matter; we claim to have a spiritual religion, and that we are all embraced in the eternal spirit; yet we do not feel that we are living souls. See how imperfectly men act on this great thought; they regard themselves as bodies rarher than as souls, as creatuers of time and not as denizens of a spiritual world. We must bring home to the mind the great conceptions of God as a spirit, and view ourselves as included in the all-comprehending spirit, and that that spirit is our Father. And then turning our thoughts to the fact of sin and viewing it through the light reflected from such thoughts, we shall begin to feel the prophet's meaning when he said, "the ass knoweth his master's crib,"—and perceive that when there is this true spirit in the soul of man, it will lead him directly to God and the fulfilment of the Divine law.

He rejoiced that we had begun this discussion, and he hoped the divine spirit would come down into our hearts and help us in the purposes for which we have come together. If we would do good to our fellow men, we must cherish the objects, and stand in the great communion of spirit. Let the soul be penetrated with the thought of communion with those who are here in life, with those also who have gone on to their graves, of eternity, with God and with Christ, and we shall hate sin. Friends, said he, in regard to cherishing these ideas of spirit, we must cherish faith in the spirits of our brother and sister; we must meet a fellow creature as a living soul meeting a living soul. I have often been ashamed of my failures in this regard. I go to the sick bed of a friend; he is a man of business: I think to introduce the matter of religion to him: I talk indirectly, approach him in bye paths, do not meet him as one who recognizes that he is a living soul, though the world may have overlaid his nature. But after all this, something has occurred to bring out his soul, and then I have wondered at my ignorance, and that I should have laid my hand every where but in the right place. Ministers are not alone in fault here; all of us ought to recognize our relations to one another, and consider that it is the evil of sin that builds up a wall between us and the merciful Father, from whom must come all our life, and joy, and peace, if we have any at all.

Rev. Mr. Lincoln, of Hampton Falls, had been much interested in this discussion, and it was his interest in the subject itself, that led him to take a seat in the convention. He quoted the remark of some one, who had said that in order to humble man, and glorify God, we must show to man his own sins and the greatness of God. Man never felt the evil of sin, except when he felt himself to be the author of his own sin; when he could not charge it upon his God, nor turn to his fellow men for an excuse, but that his sin originated in violating his own nature. He felt that the subject is all-important to ministers, that they should present definite views of sin. It is a most difficult task to awaken a conviction of sin and fasten it upon men, and all conviction that does not result in awakening the soul to shake off its sins, has failed of its mission. When I hear the Saviour say "if thy right hand offend thee, cut it off,"—it seems to me that he speaks of sin as the greatest of all evils; there is nothing to be compared to it, and there is no permanent good in it. Ministers must labor to produce this conviction. Repentance carries a man back to the point where he was, and if he is thus brought back, he would rather cut off his right hand than go on in sin.

There is a feeling among men that they may go on in safety, but Christ's representations assure us that there is no safety in sin, that there is no hope beyond the grave while we fellowship with any kind of sin. If this impression is on the mind, we shall be cautious, but without it men will make no sacrifices for virtue and religion. We need to present such views that men may feel that they have no right to hope they are on the way to Heaven, while guilty of any known form of sin.

Rev. W. H. Furness, D. D., of Philadelphia, had an earnest desire to help his brethren, if he could do so, from his own experience. There are two ways, said he, for overcoming evil in us and the world. One is by fighting against the will by prayer, by pledges, by constant use of moral force. There are few men who are able to do this. He knew of a man in Philadelphia, who had kept the temperance pledge for forty years, who assured him if he were to violate it but once, he should drink to excess. There was an instance of the efficacy of a pledge and of the sturdy resolution to resist evil. But few could do thus; for the mass there is a more excellent way; it is to "overcome evil with good." If we learn to love what is good, the evil will die from within us, just as our attachment to the playthings of childhood gives way to the occupations and pleasures of mature life, and how can we love God except we have somewhat of his attributes in us? He remembered a remark once made by Dr. Channing, that he had been trying all his life to find out whether there were not some way to be virtuous without doing virtue. There is no other way. The knowledge of goodness comes through action to good ends, through trying to be good. We cannot so much as touch the garment of Christ without receiving a portion of virtue from it. So it is in the growth of goodness within us. Many persons have been engaged all their lives in religious acts without knowing that they were religious. It does not consist in meditation, but in action, and action in the commonest things of life. Our Savior spent thirty years in meditation and retirement, but it was not until he came out into the world and began to do, that the Heavens opened unto him. So it must be with us; we must pass through action and trial, and then we shall over come sin and the world.

Rev. C. C. Shackford, of Lynn, thought the last speaker had said much that ought to be said, but there was one thing he had not said, which seemed to be important. For his own part he thought there was only one way for overcoming sin, and that included both of those, which had been presented in the discussion. It is the way of regeneration, by which a man shall no longer have a hankering after evil, but be carried forward by a divine impulse from within. This point, it seemed to him, the person alluded to by Dr. Furness, had never reached; for if he had, he would have had no inclination towards intemperance, though the temptation had been placed before him. He thought we had begun at the wrong end in this discussion; we should have begun, it seemed to him, with some definite views of God and Christ, and then we should see what was sin; and striving against it, a better life would be imparted by which we should go on in holiness. Is there any other way except as we struggle against sin, there is imparted a divine strength, till we are drawn up by the spirit of God?

Amos Nourse, M. D., of Bath, was unwilling to leave this place without thanking the committee for bringing forward this subject, and also thanking those who had spoken upon it. It seems that all have felt that there has been a want in the denomination and he believed that from this day a new era is to commence in our proceedings. We have come to the root of the matter; the evil of sin. We are all sinners. He would like to ask when we are not employed about any specific object what are we thinking about? it is the world and the things of the world. This disposition is what the gospel aimed to overcome. Now the gospel speaks of two classes of men, saints and sinners. When, then, we address ourselves to men as sinners, let us say so. You must make men feel that there is that within them whose tendency is always evil. It must be the end and aim of the Christian ministry to bring its hearers up to the resolution that they will no longer serve the world, but give up all tendencies at variance with the gospel.

Rev. J. Pierpont, of Medford, said that all had been edified by the remarks that had been made, and especially by those of the brother who had just sat down. He has put us on the right track; we owe him our thanks. It was to be hoped that we should not leave it with the morning hour.—One friend tells us there are two ways of working out the Christian profession, and that each is in harmony with the other; just as we cherish love for goodness will it grow in us. Much depends up on the circumstance under which a man begins his work. Christ did not retire to the mountains in perpetual communion with his Father, but he went into the temple and turned out the evil spirit neck and heels. Now a Christian minister must not preach against sin in the abstract; if he does, sinners will all agree that that is good preaching; but when he says to those who laud his preaching, when I speak of man's being a sinner, I mean your heart is steeped in sin, they will say that is altogether another kind of thing. The oppressor, who grinds the face of the poor, will sit by and listen contentedly to this general preaching, but our office is to tell that man "your oppression is your sin." In the worship of Moloch and Belial of old, the love of unrighteous gain, of the banquet and the bowl, was the motive that inspired men. But where is the Moloch of our day? Go, ask your recruiting officer, the officers of your armies, where Moloch is served, and see if they will choose you for their preacher. How many are there carried away every year in this city and locked up in stone prisons as sacrifices of the mammon of unrighteousness?

In the statistics of the good old Commonwealth of Massachusetts, a volume of a thousand pages and more, you will find if you turn to it, that there are eight hundred, or more, devoted to the protection of property, while there are only about twenty-five devoted to the interests of education and religion. Now what does this show, but that it is deemed necessary that more protection should be thrown around property, than around man himself, the living soul?

We have got hold of the right handle now, but we must not rest satisfied with talking about sin in general terms; we must apply our doctrine to individuals and their particular sins. He is a sinner, who takes his one talent and wraps it up, and opens not his mouth, but buries his talent in the ground that it may be safely kept to be ready when called for by Him, who entrusted it to him. That is the man to whom He, who is to be our Judge, will say in the end, "thou wicked servant! I am not content to take back the talent; you should have invested it in some good enterprise, that it might have been returned to me with a good increase."

Dr. Parkman was exceedingly happy to accord with his elder brother in much that he had said. He had alluded to that good old commonwealth of Massachusetts, and to her statute book, in which he had said that while there were eight hundred pages devoted to the protection of property, only twenty-five were devoted to the interests of religion and education. Now sir, he continued, I should be exceedingly sorry if the fact which had been stated should seem to any one to imply a subordinate regard for the interest of religion in the Commonwealth of Massachusetts. There is, sir, a very palpable reason for the wide disparity which appears in our statute book in the number of pages devoted to these various interests. There are a few lines in the Constitution of that Commonwealth that especially have regard to the encouragement and protection of learning and virtue, and make it imperative upon the people to cherish those interests. It is true that many pages are devoted to the protection of property, and it is because the interests of property are of such a nature that they require to be mentioned and guarded in detail; but, sir, while there is this apparent disparity, permit me to say, that the few pages which cover the cause of learning and religion, are the embodiment of great principles, which give to these few pages a value above all the rest.

The Convention adjourned at half past one o'clock; and was called to order again in the same place, at ten minutes before three, and prayers were offered by Rev. Mr. Farley, of Brooklyn, New York.

The discussion of the morning was resumed by Mr. George G. Channing, who considered the subject embodied in the resolution as the most important that could be brought before an enlightened community. We should never let the sinner rest a moment in the idea that he sins through any absolute law of his nature, that relieves him of responsibility. We are always disobeying the law of God, but there is no necessity for this, we should teach the sinner that he has the power to will to obey. But the question of sin is almost universally mistaken among men. They have an idea that it simply consists in the violation of the laws of society. But when you tell a man that there are certain principles of the inner life, which he is violating, you utter a language which he does not understand. Now Jesus commands us to pray; show me the man who does not pray, and I will show you a sinner. I am bound to tell him that he is a sinner. A brother told us this morning that we cannot always do the will of God. I deny it. There is a power within us by which we may overcome the world; but that end is to be attained not by intermittent effort, but by patient continuance in well doing. We are living in an age of bread, when the great object is to eat and to drink, and we forget that there is any other purpose to live for.

Christ says if you confess me before men, I will confess you before my Father which is in Heaven. Where is the place for this profession! It is the church. But in this age and generation you can hardly find enough to come together and form a church. We are bound to come back to the original mode of Providence and make the confession before men as the disciples of Christ.—Every Christian is bound to say to his fellow men, without holiness, without prayer you cannot enter Heaven.

Rev. Jones Very, of Salem, wished to say a few words on this important subject. The last speaker had called our minds to view a height of attainment, which we can hardly reach; we have indeed that power of overcoming evil, but its source is Jesus Christ, as it is ascribed to him; it says "who shall deliver me!" The beloved disciple also, has said, "he that is in you is greater than he that is in the world." Though this is figurative language, it indicates a principle that is able both to overcome the world and ourselves. This subject may be viewed in two ways; we must first overcome ourselves and then we may overcome the world. "When thou art converted, strengthen thy brethren;" was the language of Christ to the diciple. Like the rest of the followers of Jesus, he waited for that power from on high, which, when our Lord arose from the dead, came down upon those who waited for it. They then beheld with unsealed eyes the work that was given them to do, and they fell down stricken with its awfulness, and returned again to their former occupations. But straightway they received grace from on high to do the work. Thus it was that Peter built the church upon a rock which no one can overthrow. So we brethren, are taught to receive the spirit within ourselves, and then we may go out to meet the evil that is in others. There is a proverb that indicates the source of all our strength; "if praying does not make us leave off sinning, sinning will make us leave off praying."

Rev. Cazneau Palfrey of Belfast, had observed with pleasure, that throughout this discussion there had been no theorising about the origin of sin, and the moral nature of man, but that sin had been assumed as a fact. This was as it should be. It was only in this point of view, that the subject is interesting. It is comparatively, of little importance how it originated; it exists. Different sects hold different views on this subject, yet they all meet and grapple with actual sin in their own hearts, and in the world, in precisely the same way. He merely wished to call attention to two facts, which illustrate the existence of sin. The first is, that eminent christian character can be found only by strong effort. All endeavor to that end, is invariably met with strong resistance, not only from without, but from within. All created beings have to grow up to what they were intended to be, and to fulfil the purpose of their existence, by an inward principle of vitality and growth. It is so with the plant; it springs up, puts out first its leaves, then its flowers, then its fruits, by a law of its nature, which produces its effect in every individual. It is so with the animal; but is it so with man? What is the true ideal of a man? Is it not that after the body and mind are developed, its spiritual capacities and affections should unfold themselves, and exhibit the more beautiful fruits of holiness? Yet we find that this is not the case. Spiritual developement does not take place as a matter of course. Characters left to themselves do not take the highest forms of holiness. High excellence can only be attained by severe toil and watchfulness. Corresponding to this fact, is another in the general condition of society. The state of society is not favorable to the formation of exalted Christian character. Society indeed, requires a certain degree of virtue, as the condition of respectability. The man who truly desires to take up his cross and follow his master and

religion seems to present another, to the minds of men, claiming their attention, their thoughts and efforts. Now what is it to put the world under our feet, and what is it to bring religion into the world? Are we to be in the world, and at the same time not to be of the world and make a part of it? Now it seemed to him that there are, as it were, several lives for a man to cultivate and live; there is one of the world, another of the body, and still another of the soul. But worldliness looks upon men in the world as a railroad contractor looks upon a newly arrived cargo of Irishmen, as so many bones and muscles, to hew and to dig, and to build up the external greatness of this world. Worldliness says this is the end to be accomplished, and in this it seeks to absorb all thought and all effort.

Christianity, too, says that the world must go on. And so long on, that civilization must go on. And so long as the world is the property of man it is a very good world; so long as he uses it, and is not used by it, it is a very good world. But when the world becomes his master, when he is used by it and made to become a mere thread to perfect the garment of worldliness, woven in by the great loom which the world is tending, to produce a fabric of mere external glory and profit, then it becomes a very bad world. We must therefore draw the distinction between the right use of the world, and that spirit of worldliness which every where abounds.

The great difficulty seemed to him to be, that men did not care any thing about the truths which religion embraces. They will listen to the preacher's utterances, but they have no faith in the things with which he has to do. They do not care any thing about them. It is because they do not see the essential relation which subsists in the purposes of God between the world and religion, between the efforts that may be used to promote the highest forms of civilization, and social prosperity, and the highest forms of religious culture and experience and growth. But our views of this relation of Christian truth to the whole of life, give us an advantage above that of any other body of Christians as teachers, and regenerators of society, to lead men to a spiritual union with God.

The time now having arrived at which the members of the convention had been invited to meet the ladies of the two religious societies, in a social festival, the meeting was adjourned until Thursday morning, after prayers had been offered by Rev. Mr. Peabody of Portsmouth.

## THE COLLATION.

At three o'clock a very large company, composed of those members of the convention, who had come from abroad, together with all the members of the two religious societies in Portland, from the age of sixteen and upwards, assembled in the large hall in the rotunda of the Exchange, where a beautiful and sumptuous entertainment had been provided by the ladies.—We do not know the capacity of the hall, but probably a thousand persons were gathered there to partake of the hospitalities of the occasion, and mingle in the conversation and congratulation. There was but one spirit that pervaded that large assembly, that of joy and gladness, it was truly a feast of love, in which the heart was expanded by generous sympathies, and friendly feeling for all the world.

After the more practical duties of the feast had been accomplished to the satisfaction of the company, the Hon. Charles S. Davies addressed the assembly in the name of the Ladies, by whose hospitality the bounteous repast had been spread, giving to all present a cordial greeting and especially to those friends who had come from distant places to attend the meetings of the Convention. The crowded state of the room did not permit him to introduce their guests severally to their fair entertainers, and therefore he introduced them all at once, with the remark that "we are glad to see you all."

The remarks of Mr. Davies were responded to severally by Rev. Drs. Parkman, Furness, Gannett, and Hall, the Rev. Messrs. Bellows,—Hedge, Pierpont, Hale and Waterston;—but who can report the multitude of good things that were said and done on such an occasion as this! We are compelled to forbear.

At a quarter before eight a religious service was held in the Meeting House of the First Parish, where a discourse was delivered by Rev. J. Weiss of New Bedford, who took for his text the first verse of the sixteenth chapter of Job. "The preparations of the heart in man, and the answer of the tongue, are from the Lord." His subject was, the nature, the indications, and the means of inspiration of the individual soul.

On Thursday morning, a conference and prayer meeting was held in the Park Street Church, at seven and a half o'clock. The morning was very stormy, but in spite of the weather a goodly number of people assembled, and the meeting was conducted with fervor and interest. At nine o'clock the Convention was again called to order and prayers were offered by Rev. Mr. Bellows of New York.

Upon motion of Rev. Dr. Thompson of Salem, the following resolution was taken up for discussion:—

*Resolved*, That it is no less a privilege than a duty to diffuse the knowledge and influence of the gospel, by the support of Christian Churches and Christian missions, and by the cultivation of friendly regards among Christian brethren whether near, or distant. George W. Warren, Esq., of Boston, rose to speak to this resolution. He had been for ten or twelve years past, interested in the subject now presented to the notice of the Convention, but he had not felt so much interest as he had while surrounded by the influences of this occasion. The remarks of our brother from Salem, who had presented the resolutions at the opening of these meetings, were life-giving; they seemed to come from a heart that felt the wants of our denomination. Those who have come into our ranks from other Christian bodies have usually been attracted by something merely doctrinal. It has seemed to me, said the speaker, if the Unitarian doctrine of sin is true, man is more responsible than he would be were the doctrine of total depravity the true one. But let us look at it. What is sin? The poor man, who is convicted of stealing bread to nourish a starving child, is called a sinner; but the rich man, who lives in the midst of comfort, and does nothing in the world, but pay his debts and keep himself from all violation of the laws of society, is not looked upon by Christians, as a sinner.—But I had rather stand at the bar of judgement with that poor man, than with the rich man.—Look at our churches; think you, if the rich people who assemble there, would do what they ought for our distant missionaries, and feel for the poor as they ought, that the condition of society would be what it is, and that poor men would look with the jealousy and bitterness of feeling they now do towards the rich!

Now we must look upon the sins of omission. We need not go out of the metropolis from which I came, to see the want of the right spirit. Men there, are cold and unenlightened; they need to be brought into this life of Christ, of which we have heard so much. Some time ago, I went with a party of friends down in Boston harbor, to visit the fortifications; as we were coming away from George's Island, we saw a boat with two men in it a little the worse for liquor. We thought they ought not to be in charge of a boat while in such a condition. After we had left the island, this boat followed us, and soon we saw one of these men knocked overboard by the swinging round of the boom. One of our party said, "we cannot possibly save that man;" but we put about, and as we neared him we encouraged him as we could to sustain himself; now one of our party touched, and now another tried to catch at him. One who saw that he was hanging upon an oar, caught at him, and another clinched and drew him in. He was almost lifeless, but we saved him.

There are thousands in the position of that man, sinking deeper and deeper; though we are far away, there is need that we should steer directly for them, and not let them be left to sink. We may find some oar of God's influence, which will hold them up till we can get at them; we can warm them with our warmth, and they will no longer be chilled by the influence of this world, but be saved.

Albert Fearing, Esq., of Boston, wanted to speak when the subject of sin was under discussion, but he thought that he who should speak on that subject, should first clear his own skirts. It seemed to him that we do not go deep enough in laying the foundation. How, said he, do I stand at this moment? Am I in harmony with God? As we look into our own hearts and societies and seem to find all the beautiful virtues ed with what is there, and overlook the relation that subsists between Christ and us. But is there not still another defect? We must think that we are in one sense, unsuccessful; and is it not attributable to want of action? Let us look. In talents, in standing in society, in cultivation we can sustain a comparison with other denominations. We are as wealthy too, and do not these things bring great responsibilitiks with them?

In the city of Boston, then, is wealth valued, according to the tax list, at two hundred millions of dollars. Our denomination alone has in its possession one hundred millions; perhaps there is the same proportion in this city and elsewhere in Unitarian communities. Now these advantages ought to be called into exercise for the good and blessing of mankind. Suppose you go into a pulpit and preach, and yet do not live out your preaching; suppose you are a great friend of temperance, or of abolition of slavery, and yet do nothing actively for these things, would it not be thought that either you were deceiving yourself, or that you were insincere? Now we say if our views could be spread over the world, what is now dreariness would become gladness and beauty. Is it not our duty then, to come up to this work, to send out missionaries to California and elsewhere. Do we not fold our arms and do nothing for this great work that is to be done? It is asked, where are the men to come from, to enter into this missionary enterprize? they will not come until an effort is made to bring them forth.

We look on with admiration at the efforts of other denominations; they are entitled to all praise for their zeal; they may be erroneous in their belief, but they are sincere, and that is the practical proof of their sincerity. The missionary to a foreign land is sincere; he looks abroad, he sees his brethren in the world going down to ruin, and he goes forth to save them. It may not be that they are brought into the best belief and culture; we feel however that it is better at all events that man should become Christian. In a little Bible class, I found a considerable degree of interest had been excited; they asked, "what can we do! there are few poor persons to be cared for." I replied, "enter on the missionary effort." They did, and undertook to educate one young man at the Meadville Theological School. They are enquiring about the prospects of that institution, and they wish to feel that it is their work to send missionaries abroad from it into the world.

Mr. Fenno of Augusta, was unwilling to go home without expressing his satisfaction with the remarks he had heard yesterday and to-day. If he should be called upon to say which of the resolutions expressed precisely the deficiencies of the denomination, he should say it was the one before us. He believed we had as faithful preaching as was ever preached, but that we lacked the missionary spirit and there was a want of sympathy with one another. Mr. Furness had said that the way to happiness is to work, and this called to mind a little book he had lately read, which was called "a trap to catch a sunbeam." It was the story of a poor man who had risen from a state of obscurity and indigence and unhappiness, by devoting himself to the work of doing good to whoever chanced to come in his way. Now, said he, it will be just so with us; when we do something, the sun will shine and success will be ours. A good deal had been said by one of the speakers about the west and the needs of that far country; he knew all that to be true, but there is room for action nearer home. But there are those who, he thought, were a little too careful in enquiring about the disposition of their money before they would give to any missionary enterprise, and objected often to help build a church, or support a preacher here, or there, because there happened to be a rich man in the town where it was proposed to erect a church. Now, said he, what use is a rich man, if he wont lend his aid! there is the more reason why others should give to such a town while that rich man is there, but will do nothing with his money.

Rev. Mr. Taggert of Albany, said, the fire has burned and I have mused, and though it was not my intention to reveal all my musings, I cannot omit to say something. I prefer to sit at the feet of my elder brothers and listen to their counsels and their wisdom. I know while I stand here, that bitter tears are falling for my position; but I love the truth, and, like Luther, I must take my stand. For the first time in my life I am among those whom I can call my brethren. I am not a proselyte from another denomination, and have not been made one of you by listening to your preaching, or reading your books. The first Unitarian book I ever read was the Bible. But since I became a Unitarian and have looked upon the talents of those who call themselves such, and have heard of the demands made upon them for assistance, I have thought why is it that no response is given! It is no answer to my mind that they do not wish to be proselytes.

But I did not mean to make a speech, I wished to express my satisfaction in being here. I have elsewhere seen men bring their stones and set up their altars and put on their wood, and pour on their water, and call upon Baal to hear them, and no fire has come down in answer to their prayers. But here I have seemed to see the fire come down and lick up the water and turn the wood to living coals. Thus should it be in the denomination, in all the churches. I have known young men, who were willing to labor in the ministry and have only been prevented through the want of a little money to make the necessary preparation. No doubt you will find in all your churches, such young men who would enter the ministry and be faithful laborers if you would only give them a little money to obtain an education. And they would not enter the ministry merely for the sake of having a profession. I find there are many who enter it because they are fit for nothing else; this ought not to be so.

He remarked in conclusion that he should go home with the desire of laboring all the more for having been at this Convention. He hoped its influence would not be lost, but that our brethren will be quickened to give for the spread of the truths they profess to believe. He was surprised, and asked how it was that Unitarians give money to institutions that profess to be open enemies to them, and who would, for a mere difference of opinion shut them out from all their privileges. Those of other denominations do not think that Unitarians have any faith in what they profess; if they did, they would not give assistance to institutions in whose efficacy to promote the truth they do not believe.

Rev. James Richardson of Haverhill, deemed missions of great importance, but thought we had been deficient in this matter. We have been Protestants rather than Catholics; we have dwelt in the understanding rather than the affections. If we were more spiritual we should enter on the work of missions. I know, said he, there are those amongst us who believe that theologies are different, but there is but one religion. I believe so too. I can go into the house of a poor woman in my neighborhood, who does not attend my meeting, and can have sweet communion with her. The cause of this is, that Unitarianism is a religion consonant with common sense; it is felt to be so all over the country; it is felt to be necessary, and people want to hear of a religion that is not a mere dogma or a mere sentiment.

He could dwell, he said, upon the wants of missions all over the country, and concluded his remarks, of which this is but a poor account, by saying that in order to increase the number of missionaries amongst us we must become more earnest ourselves and more liberal, and be filled with a greater spiritual enthusiasm.

Rev. Mr. Carpenter said that he could not but respond to the kindness towards those at a distance which had dictated the resolution. It might be expected that he should give some account of the position of Unitarianism in England; but no general description could be accurate. There is, he said, the greatest diversity among the ministers and societies there. One common bond unites them; the love of freedom and truth. Most of our congregations were originally Presbyterian: and in England, for many generations, it has been the characteristic of that body to discard human creeds, and to be followers of him who came to bear witness to the truth, and to remember that the truth shall make us free.

Hence the Presbyterians in England and in Ireland have, in many cases, seceded from orthodoxy; whilst the established church, though at one time strongly tinctured with the spirit of free enquiry, remains stationary, because fettered by articles. I am aware that our love of freedom able to increase. The body is deficient in some of those qualities which would aid its growth. It is a painful discipline to which most English ministers have to submit, that it must, in spite of all their labors, be a day of small things. Yet while I lament this, I cannot forget that if blindness in part happened to Israel, it was that the fullness of the Gentiles might come in: and it may prove the order of Providence that whilst we are too remiss in gathering converts to our ranks, that very remissness may lull jealousy to rest, and give other sects a greater readiness to consider our opinions.

I have long been accustomed to view the denomination in England as a rushlight in a darkened chamber. I do not expect it to become a gas lamp, or an argund burner; but others may in time come and light their lamps from it, and I trust that its flame will be kept burning until the darkness shall have passed, and the true light shall shine. I and others are mindful of that freedom to which we trace our origin. Unitarianism is only one result of that freedom. There are some who object to the name, and if it is to be regarded as a sectarian division I must share in that objection. There are negative names enough. Protestants, Dissenters; fortunately in the United States this last is a term unknown. I do not therefore want to be called an Anti-Trinitarian; but if Unitarian implies a positive truth it is a glorious one. It is not *Solitarian* but *Unitarian; Unity-arian*, denoting the unity of God, unity among men, unity between God and men, the true at-one-ment. God is *one* in a sense which can be affirmed of no creature; his unity is mysterious and awful. None of us can be one as He is; so far from it we rejoice to have our minds changed by the best influences of other minds.

Though there is a great diversity in sentiment between some of the Unitarians in England and some in America, there is a still greater unity. I have found the writings of many English ministers highly valued here, and at home the works of Channing, Dewey, Ware, and others, are widely disseminated. In some part of the states Unitarian views seem first to have been promoted by the writings of English divines, but as I have heard that in agriculture the seed grown on one land proves, sometimes, most fruitful in another, it may be that the truth has grown most luxuriantly in this new soil, and the fruits of it are welcomed in that region from which it has been transplanted.

The brotherly feeling of our body in the old world, has been manifested in the freedom of their intercourse. Mere aquaintances shelter their fragile friendships with the forms of artificial politeness; but these melt before a warm love. Brothers speak freely to one another, and show their kindness by their earnestness for each others improvement. The English Unitarians, supposing that they could view the subject of slavery more calmly than those who are so adjacent to it, expressed their convictions to their brethren on this topic, and I can assure you, that many who signed that letter, were not only among our most eminent men, but those who are most earnest in every good work, most humble and spiritual, and most anxious to derive from American Unitarians, all that counsel as to duty, and strength to perform it, which your postion, in every respect, qualifies you to convey. There was another letter which I did not sign, because it took a position up on which I have not found myself clear to act in parallel cases. My rule as a Christian teacher is, that I ought to keep aloof from the sin, but to mingle, even as my master did with sinners. I rejoiceto find in New England, a growing abhorrence of the sin, whatever diversity of opinions may exist, as to the best mode of cure. Old Bishop Latimer said, that for land to be fertile it "lacks withering." There is a feeling of dissatisfaction, which is preparatory to something better. In some fields of dutyin England, there is a withering, which I hope will be followed with fruitfulness.

I have derived very great profit from all that I have heard at this Convention. Sin, which has occupied so much of our thoughts, is a painful topic; but its consideration is needful for any high attainment, I have recently travelled over the Green Mountains. At first, I was delighted with the grandeur of the forest, looking from the heights and beholding nothing but a wide sea of vegetation; to traverse it, and find myself surrounded by lofty trees, each beautiful after its kind. But at length I pined for beauty of a higher order; I longed for signs of a better life than the vegetable. I came to a place where all was dreary, the magnificent trees lay withered and burnt upon the ground.

Such ruin and desolation would, in ordinary cases, have saddened me; but here I rejoiced at it, for it indicated the presence of man. The forest had been felled, that in due time, the corn field might appear; and the spot which was overshadowed by trees, would be more divine as the abode of a child of God. It is so with the soul. There may be beauty in its spontaneous growth; but the need is felt of something nobler. Conscience lays the axe at the root of the tree. Enter that soul, and all shall seem blackness and decay. Enter it again, when penitence has done its work; wretchedness is followed by culture; the soil is prepared for the good seed, and lo! it springeth up to nourish eternal life.

When I left England, some, whom I highly respected, warned me, that in America I should find a grievous sin. "You know' said they, the intensity of our convictions upon it; let no admiration of what you admire, no sympathy for those whom you respect and love, stifle your voice; let not the trumpet give an uncertain sound!" I trust I shall not give any reason to say, that in this land, my love of freedom has become colder. There was another friend who spoke to me thus: "we have heard that in that western region, a sacred fire has been kindled. Take a live coal from the altar; you may warm our hearts!" Thus may it be permitted me to do.

Upon motion of Rev. Mr. Hale, the following resolutions were taken up for discussion.

*Resolved*, That the gospel addresses itself primarily, to the individual conscience and heart; that it seeks to effect the personal renewal and sanctification of its disciples, by revealing and enforcing the law of duty, and by raising the affections to God: but that it also contemplates as its ultimate earthly result, the regeneration of society and the complete establishment of the kingdom of heaven; and that in accomplishing this object it demands the co-operation of all who seek to live its life.

Resolved, That Unitarian Christians, holding fast the great principles of the Reformation, asserting the right and the duty of unrestricted enquiry, and believing that the faithful and patient investigation of the Scriptures is necessarily followed by an increase of religious light, are called upon to rejoice whenever through these means their opinions are corrected, and their apprehension of the principles and doctrines of Christianity is improved; and that they hail with equal pleasure every indication of progress in other denominations towards a more perfect theology; since thereby the hope is encouraged of an approaching union of all Christians in "the truth as it is in Jesus Christ," and in "the liberty wherewith Christ hath made us free."

Rev. Mr. Hale suggested that a clear view of the cause of such discouragements or seeming failures, as had been alluded to, had come out in the course of the morning discussion. Clearly, those failures came only from our want of worldly wisdom. We have an immense field before us,—into which there run, all ready for us, roads of much wider gauge than any used before; and we must not wonder if, at once, we no not always succeed, when obliged to use old engines, of the old patterns with axles patched up and arranged for temporary occasions. We have not yet tested our working machinery, and that is all. We have been obliged to use tools which do not fully serve our enlarged purposes. And it ought to be to us as an encouragement, that the whole land, so far as it is in action, is evidently dissatisfied with merely formal systems, and piles of doctrine, and demands an acting faith; a form of religion which will enlarge its life. The land will have it! Ours be the honor if we give it! The land will gain it somewhere however, even if it is obliged to study it out again and again for itself!—

At this time, the special distinction of the American people, is its amazing enlargement of the outside,—the tools,—the machinery of life. Forges, mills, railroads and steamboats,—all up and down the land, tell the same story; life has a thousand times the material, a thousand fold more the tools and weapons, which it had within men's memory. And how should it use those tools; how enliven all this new material,—how crowd into one year the processes, the arts, the learning, the friendships of a century,—unless the life itself were enlarged,—were made more abundant, more quick and more powerful exactly in the same proportion! The American people had too much sense to attempt any such contradiction. They did not expect to build an engine a hundred times as large as the old one, and to drive it with as little power as they had before. They did not expect to succeed in this new career,—man by man they would not enter on this somewhere, enlarged spiritual power,—an enlargement of life to rule over these dead stocks and stones around them. And they knew where life was to come from, by which the material advantages should be consecrated and handled.—They knew it must come from Christ's life,—purely studied, and faithfully followed and maintained.

Now Mr. H claimed this for the Unitarian faith, that it gave the view of God, Christ and man, which would bring into the field that quickness of life, that intensity of life, that abundance of life, which every voice around so zealously demanded. He knew that every other sect would say the same. But God's Providence had, he thought, already shown, as History passed on, to which of the forms of Christianity the inspiration of intensely active life was, indeed, to be entrusted. Not resting as an argument, upon personal convictions of his own which might seem exaggerated boastings, he asked the Convention to grant him the time which it would take him to follow down one or two instances in History, bearing on this Convention and giving it force.

History would show that this faith reappeared always in the nations of vivid action and life, and nowhere beside. Would you look for Unitarian preaching in Russia, or in Abyssinia? No! And why? Because in the one and the other region there is no action,—no effort,—no life;—and we call therefore for this reappearance of the vivid living faith of the energetic days of the Cross. But one did find it, in countries and in times when nations and men were roused up to the vivid action, hope and effort, which such untrammelled faith only could sustain When God, in his Providence,—called forth England to be the first-rate power of the world,—enlarged her commerce,—made every nation her tributary,—and created her wealth;—then side by side with these material miracles, this physical enlargment, cotemporary with the political events that gave such activity to her eminence, and with the inventions of Watt, and Arkwright and Hargreaves and the rest, which filled her coffers with this abundance of wealth,—that same God, who never created one part without every other part which was necessary for it, sent out the spiritual leaders whose life, thought, prayers and faith were, by a purified theology, to build up—and enlarge and quicken the spiritual life of England, which should give energy movement and consecration to all this material abundance,—the men whose labors have given us the Carpenters and the Martineaus of to-day. Just so America, as long as she lingered in the dead, unimproving position of a colony, lived satisfied with this or that "old covenant which had ordinances of service."

But so soon as the Federal constitution gave vigor to the Declaration of Independence and America roused to action and effort, so soon sprung up again on her spiritual side, this, the new theology, which purged the believers from *dead* works, to serve the living God;—and thus there was lighted the light, thus began the enlargement of life which God needed for that action and that effort. To that date runs back all your history of Unitarianism. And, to go farther, just as fast as New York and Pennsylvania flung off the black institution which was the grave of their vigorous life; so soon did this faith begin to make its headway in them; nay—even more, so soon as a seaboard Southern City now in its mechanical, or its mercantile, or its professional industry, throws off the same pall a little; throws back a little the essentially agricultural institution of slavery upon the regions where is its strength, and so, though in the midst of it, begins to act, to grow and to live,—so soon appear there, the hardy-fed altars of this living faith. Ah sir! he said, you do not know your Southern and your Western churches! You cannot know them, till you see them! Because we know their fatal environments, you doubt their value—weak as they are, hemmed in and alone on our frontier. You do not see,—that without knowing themselves perhaps,—these are the flickering rush-lights, from which, God will light up, in his time, the beacons which shall blaze brightly over millions on millions of his children, who labor up and down in that land, showing his image still in glory or in power.

From such examples as these Mr. H. argued, that such a faith was the Living Faith, which a Living Nation needs. Such a view would show that we did not create it;—but that God's Providence created it and its ministers, in God's time. It was not a something which would die, because it could not count, as fast as it would, its ministers. It was rather something which must be, and would be, whether ours were the successful, or the failing machinery to extend it. In spreading it,—we were borne on the crest of the wave of God's ocean tide. If we fell back, the wave would still roll on,—and side by side with our exertions. He had a thousand other agencies, all hurrying around the purification of faith,—the reverend earnestness of life which we claim as ours.

Mr. H then alluded in detail to the position of the state of Maine as one of these intensely active communities of which he had spoken. He ended by speaking of the humility joined with confidence with which those should act, who found themselves fellow-workers in enlarging the spirit of a nation's life;—of the readiness to render the praise to God, who had so led a nation on.

Rev. Mr. Bellows remarked that we were drawing near to the middle ground, where we ought to be, and shall find the truths that shall bring us together. He suspected, from some intimations that had been thrown out in his hearing some persons thought, that yesterday we were going back behind ourselves and coquetting with Orthodoxy. It had fallen to him to hear that one individual was disgusted with the tenor of our proceedings. But, sir, said he, if I know anything of those who were engaged in the discussion yesterday, there was no desire to coquette with anything. It seems to me, sir, that as Unitarians, we are only the denominational expression of a general sentiment that runs through the world. It is not we alone who want ministers and are cold; others are so too. Men are not interested in us because what we have to say does not so much engage them as their business. The world has taken them up. There is to their minds something grand and noble in this waking up of the world, and making it a grand habitation for the generations that are to be born. There is for them an excuse for the want of feeling in behalf of religion; it is a want of interest in Christianity, as it is presented to them, and it is a want of interest in Christianity itself. It is asked, why do not men give money to missions? The answer is, because they do not believe in missions. The feeling of men in society, does not lead them to entertain a special sense of the precious influence of the gospel. They have broken away from the bondage of superstition and cant, there has been an emancipation of the intellect, and their hearts have found something better to occupy themselves about. In other denominations it is a part of men's religion to give money for missionary enterprizes; but it is not so with us. Men too, are no longer afraid of ministers, they look upon them as being just such men as they are themselves. It is asked, too, why do not our young men enter the ministry? The answer is, they do not like the ministry; and other men have no faith in it that will lead them to give money for the support of it. It is only by appealing to their reputation for liberality that they can be induced to give anything.

And why do not they feel the needful interest? It is because we ministers appear to them in two characters: in the first place as the missionaries of civilization, to promote the greatness of this world. If we can show them how money can be made useful here, they will give freely. But when we appear to them solely as the missionaries of Christ, they do not see the utility of such a mission. The Orthodox must go through the same experience we have had and learn to see how the gospel can be reconciled with the interests of the world. We have the advantage over them in this respect because we no longer hold a negative position. We believe in the world and its interests; but we believe also in the gospel of Christ, as the touchstone of all that is good in the world, and this gives us our advantage.

I speak as a man of the world, who has lived in the very heart and centre of the world, and I say that I believe in the gospel as the only hope, of the world, and not those general principles that go in its name, but as we accept it as a truth of unspeakable value and bind ourselves to it, shall we be able to take possession of the world, what do we mean! Certainly not the outside, but the inner world, the family, the heart and soul, the deepest affections and experiences of man. When we stand up before a city congregation to preach to them, it is not that we want to make them missionaries, or give men; to implant the precious doctrines of the Lord Jesus Christ in their hearts. A man once told me in conversation that the great evil in this country, is the union of prosperity with ignorance. And there is too much truth in the remark. Men think they know all about religion. The commandment is, "Thou shall love the Lord thy God with all thy heart, and thy neighbor as thyself;" they think this is all easy enough; they understand all about it. Understand! Do you love God? How can you do it? That is the thing to be learned. Men have got to submit to the special religious method of submitting the soul to God; they have got to learn in the midst of the world, its care and business and rush of excitement and noise, to hold communion with purity and goodness.

I am grieved when it is said we are copying orthodoxy, when we urge the views that have been presented in these discussions of the sinfulness of the world. I hope we shall find union in a truer theology than we have possessed, or than any have possessed; that from a new reading of the scriptures, in a total disregard of all opinion, as if for the first time, we shall get that nourishment that shall enable us to live in the world.

After some remarks by Rev. Mr. Judd, of Augusta, of which we regret to say we were not able to make any report, the convention adjourned to meet again in the afternoon.

*Thursday, P. M.*

J. B. Congdon, Esq., of New Bedford, trusted that he should never forget that he had been here; it would form an era in his life that he had been allowed to mingle with his brethren here and listen to their words of encouragement and comfort. He had not intended to occupy the time of the convention by any remarks, but if he might be allowed to say a few words he should say that we were in danger of being elevated into too high a condition by the words that have been spoken here. Let us, said he, remember that our principles, are not for speculation, but for practice; let us not forget while we plume our wings to take a nobler flight, let us not forget the poor, the prisoner in his cell, the miserable in their temptations. Let us not forget that the spirit of Christ was a missionary spirit. We must occupy the same ground. A friend of mine, in Boston, devoted to works of philanthropy and mercy, had a daughter, who felt it to be her duty to go as a missionary to the coast of Africa; he thought she was mistaken in her duty, but he was willing to let her go if she believed she ought. But said he, my daughter, you occupy a missionary ground already; here are poor heathen all around, who have need to be saved; I will build you a house, and you shall take these discarded ones and cherish them. We can learn a lesson from this for our own instruction. We have prisons in our midst, and victims of ruin and ignorance and poverty close at our side; we have but to step out of our dwellings, and we shall find those to be saved. If one may be allowed to speak of his own experience, I would say if at any time, I have felt the spirit of Christianity dying out and have wanted to revive it in my heart, I have gone forth and looked up some of these discarded ones; and have never felt that I was doing more duty to my master, than when engaged in such a work. Within a few miles of where I dwell there is a track of country as desolate of all good influence as any heathen land, and I have been gratified with going there and trying to mitigate the condition of the dwellers there. Let us all remember the waste places all around us, and while we seek to build them up, let us not forget those who are afar off.

The discussion was continued by Rev. Messrs. Hadley, of Portland, and Forbes, of Bridgewater, when the following resolution was taken up for consideration.

*Resolved*. That we remember with gratitude and encouragement, the pure lives and peaceful deaths of the Rev. Dr. Pierce, of Brookline, Rev. John Bartlett, of Marblehead, and Rev. Hiram Withington, of Leominster, who during the past year have been taken from us.

This resolution was responded to by Rev. Drs. Parkman and Thompson, and Rev. Messrs. Hill, Brigham and Hale, each of whom spoke in a feeling manner of the memory of those whose names are mentioned in the resolution, and illustrated the propriety of this simple eulogium by relating familiar incidents connected with their life and character, some of which were of a nature to awaken deep emotion in the feelings of the audience. The resolution was adopted by the rising of the whole assembly. The following resolution was then presented.

Resolved, That while we would be grateful to God for the exalted privileges of our position in the church of Christ, it becomes us to be humble in view of the little we have done, as contrasted with our opportunities, for establishing his kingdom in our hearts and extending it in the world; that we see the necessity of new and more devoted efforts for awakening the life of religion in our churches. For these efforts we trust that in our mutual counsels here, and our united prayers to God, we have obtained "grace to keep us," and that spirit of Christian holiness without which we must forever labor in vain.

Rev. Dr. Gannett said in reference to the resolution that these meetings would serve to enlighten us and arouse us to fidelity in behalf of the duty we have had laid upon us. He believed that all felt it was good for them that they had come here, and here, said he, we have not only formed friendships that we shall carry with us and retain through life, but we have been established in the faith as it is in Jesus Christ. Nothing had struck him more than the great diversity of sentiment and harmony of feeling, the singular variety of opinion that had been expressed, and yet the singular harmony of sentiment. Doubtless much had been uttered here to which many could not respond, and which all could not accept, but each one would modify what he had heard by the power of his own convictions, while he still retained a good feeling towards those from whose opinions he could not but differ.

But by this time our desire to report the doings of the convention was unable to sustain the capacities that had been upon the stretch almost without unbending for two days, and, though reluctant to do so, we were obliged to omit altogether the remainder of the addresses that were made.

Upon motion of Rev. Dr. Thompson the following gentlemen were appointed the committee of arrangements for the next autumnal convention. Rev. Calvin Lincoln, Rev. Edward E. Hale, Rev. Charles Brigham, William Willis, Esq., and J. F. Flagg, M. D.

Upon motion of Rev. Dr. Thompson the following resolution was passed unanimously.

Resolved, That the thanks of this Convention be presented to our President for the dignity he has lent to our proceedings, and to our brethren of Portland for their most refined and Christian hospitality.

Dr. Thompson followed the reading of the resolution with some appropriate remarks, which were responded to by Rev. Dr. Nichols in a speech of some considerable length, which we regret we cannot present to the readers of the Register, and Rev. Mr. Cutler, who replied in behalf of himself and society, expressing his deep gratitude to the brethren for having visited Portland, and given utterance in the Convention to their counsels of wisdom and love. Rev. Mr. Judd of Augusta, also responded to the resolution in behalf of other churches in the state, whose members had been allowed to meet here their brethren from distant places, and whose interests he felt would be enhanced by the influences of the Convention, whose session was now drawing to a close. According to the custom of past years the President of the Convention now offered prayer for a parting blessing, and the meeting was then adjourned.

In the evening the storm, which had continued for two days, cleared away, and as if with the benediction of Heaven upon them, a large assembly was gathered to a religious service in the Park Street Church, where a discourse was delivered by Rev. George W. Hosmer of Buffalo, upon the burthen of life and the means for bearing it; after which the Lord's Supper was celebrated; which service was administered by Rev. Dr. Gannett and Rev. Mr. Waterston of Boston.

Thus closed the meetings of the Convention, and thus ends our report of its doings. As to the former we can only say, as did the evangelist on a former occasion, that many other things were done, "the which if they should be written every one, I suppose that even the world itself could not contain the books that should be written;"—and as to the latter, though we have tried pression which speeches and addresses on such an occasion make upon the audience. Language glowing with fervor and eloquence when uttered, often seems tame and lifeless when reported from the press. The spirit of such meetings is lodged in the hearts of those who attend them, and others can only be made to realize its excellence and power by the influence which flows out of the lives and characters of those who were there. To that source then, let all such look, and we greatly mistake if they do not find the power of this convention made manifest in a better life and activity among those who participated in its doings.

We present our thanks to Rev. Dr. Nichols for an abstract of his opening remarks, which has greatly assisted us in making up our report, and also to Rev. Messrs. Morison, Palfrey, Hale and Carpenter for similar favors. There were other abstracts sent to us, but our time and limits forbid that we should avail ourselves of them.

J. A. B.

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The number of students at the Meadville School is twenty-five, and a few more are expected to enter this autumn. Rev. N. S. Folsom has arrived there, and been received with a warm welcome.

A new church at Marseilles, Ill., for the use of Unitarians and Christians, will be dedicated on the 26th instant. Rev. Mr. Elliot of Saint Louis, and Rev. Mr. Conant, of Geneva, are expected to officiate on the occasion.

Rev. Mr. Pope, late of Kingston, has accepted the invitation of the society at Somerville.

We understand that at the annual meeting of the Middlesex Sunday School Society, held Wednesday last in the South Congregational Church, Lowell, (Rev. Mr. Miles's) Rev. Dr. Putnam, of Roxbury, delivered an eloquent discourse from John xxi: 20.

We hope to give next week an account of this meeting.

## ITEMS.

The inhabitants of a tract of land reaching to the Pacific, mostly Mormons, have organized a government, formed a Constitution, and are prepared to apply to Congress for admission as one of the States of the Union under the name of Deseret.

A large number of prominent citizens of Montreal have published an address advocating the annexation of Canada to the United States. This in many respects is a matter of grave interest to our country.

☞ A great improvement in the mode of ventilation is said to have been made; but we shall not till we have learned of some decisive experiments, have full confidence in the principle on which it rests.

☞ The Rev. Dr. Frothingham returned from Europe in the Caledonia last week.

☞ Rev. Joseph Allen, D.D. of Northborough, arrived this week from his journey to Paris.

## FOREIGN NEWS.

By the steamer Niagara, we have European intelligence to the 6th inst. The following is from the Daily Advertiser of Thursday.

*General Summary.* By far the most important political news by this arrival is the possible and even probable rupture of Russia and Austria with Turkey. It forms the chief topic of discussion in the English and French journals, as well as amongst all classes of the community, and in its paramount importance the Roman difficulty, as well as all other matters of national importance, appears to have been almost wholly lost sight of. The most recent accounts from Constantinople state that the Emperor of Russia has made a formal demand through a special Envoy to the Porte, for the surrender of Kossuth, Bem and other patriots, who played a prominent part in the late Hungarian troubles, who have sought refuge at Widden, on the Danube, in the territories of the Sultan. The Turkish government, with a manliness which cannot be too highly commended, refused to be bullied into a compromise of its independence, and Prince Radzivil after having ineffectually endeavored to bully the Sultan into a compliance with his demands, has taken an abrupt departure from Constantinople, and Count Titoff, the Russian ambassador, has closed all diplomatic relations with the Porte.

England and France, through their respective representatives, have prevailed with the Sultan in keeping him firm to his first resolution. Already both in England and France, cabinet councils have been held, to consider these grave circumstances, not the slightest doubt can be entertained of the result. Should Russia persist in demanding the surrender of these devoted men, an European war is thought to be inevitable.—The Paris Journal des Debats, of Thursday, says: "We are glad to learn that England and France are most cordially united in the determination to support their ambassadors, in the advice given by them to the porte respecting the extradition of the Hungarian refugees." A note has been drawn up by these two powers of a most energetic character, which it is thought will have considerable weight with the Emperors of Russia and Austria, to whom it is to be presented.

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☞ THE BOSTON ASSOCIATION, will meet at the house of Rev. Dr. Putnam in Roxbury, on Monday, Oct. 22.
oct20 SAM'L B. CRUFT, Scribe.

☞ NOTICE. The Secretary of the American Unitarian Association being about to visit as many Western Societies as his limited time will permit, the duties of his office will be discharged by the Assistant Secretary, Rev. Charles Briggs. oct19

## MARRIAGES.

In this city, at "the Church of the Saviour," by Rev R. C. Waterston, Mr Henry C. Goodwin to Mrs Anna R. Bugden, both of Boston.

11th inst, by Rev F. T. Gray, Mr Henry Bond of this city, to Miss Mary Anna Cottle, daughter of Abner Cottle, Esq., of Mt Vernon, Me.

In Cambridge, 12th inst, by Rev W. A. Stearns, Mr Joseph S. Allen, (firm of Allen, Hazen & Co., of New York) to Miss Sarah Elizabeth, daughter of Charles Valentine, Esq., of C.

In Salem, by Rev Mr Frothingham, Barnabas Davis, Esq., of Boston, (firm of Horace Scudder & Co.,) to Ellen M., youngest daughter of the late John H. Andrews, Esq., of this city.

In Billerica, by Rev Mr Thurston, Reynolds S. Rogers of Concord, N. H., to Rebecca, daughter of Josiah Rogers, Esq.

## DEATHS.

In this city, Oct. 14, Mary Ann, only daughter of Thomas and Mary Ann Reed.

6th inst, Mrs Elizabeth Bacnll, 75.

In Dorchester, Miss Mary Osgood, daughter of the late Col. Osgood of this city, 46.

In Manchester, Mass., 11th inst, Hannah Lee, widow of the late Henry Lee, 87.

At Waialua, Oahu, July 19, John L. S. Emerson, son of Rev J. S. Emerson, missionary at that place

# POETRY.

## ANGEL WATCHERS.

Not unwatched by heavenly powers
Sleeps the church's lowly daughter;
Through the night's unconscious hours
Impulses of love are taught her,
Which by day she seems to win
From some kindly fount within.

As beneath yon tender light,
Weary Earth finds sweet reposing,
And the flowers that fold at night,
And the birds, their soft wings closing,
Dream not that their bloom at morn
Is of dewy moonlight born:—

So we know not what we gain
In that silent time of sleeping;
Reck not of the gracious rain
Which, our hearts in mercy steeping,
Falls, perchance, to wash away
Stains, unknown, incurred by day.

When the powers of Hell prevail
O'er our weakness and unfitness,
Could we lift the fleshy veil,
Could we for a moment witness
Those unnumbered hosts that stand
Calm and bright on either hand;

Could we see—though far and faint,
(Sight too great for eyes unholy!)
Face of some departed saint,
Tinged for us with melancholy;
Oh, what strength of shame and woe
Would start up to slay the foe!

Oh, what joyful hope would cheer!
Oh, what faith serene would guide us!
Great may be the dangers near,
Greater are the friends beside us.
Oh, what reverent heed would then
Watch our footsteps among men!

But, that these things are, we know,
And we know—oh, thought of wonder!
These and us, the weak, the low,
Nothing but our sins can sunder;
For our brows are bathed and cross'd—
We are of that glorious host!

Lord, thy saints in evil hour
So would feel thine armies round them,
That no sin could overpower,
And no shape of Death astound them—
Make our faith what theirs hath been,
Evidence of things unseen!

[For the Register.]

## COMMON SENSE.

BY JAMES T. FIELDS.

She came among the gathering crowd,
A maiden fair, without pretence,
And when they asked her humble name,
She whispered mildly, "Common Sense."

Her modest garb drew every eye,
Her ample cloak, her shoes of leather,—
And when they sneered, she simply said,
"I dress according to the weather."

They argued long, and reasoned loud,
In dubious Hindoo phrase mysterious,
While she, poor child, could not divine,
Why girls so young should be so serious.

They knew the length of Plato's beard,
And how the scholars wrote in Saturn;
She studied authors not so deep,
And took the Bible for her pattern.

And so she said, "Excuse me, friends,
I find all have their proper places,
And *Common Sense* should stay at home,
With cheerful hearts and smiling faces."

# MISCELLANEOUS.

## A DECLARATION OF FAITH.

From the proceedings of the "Practical Christian Communion," convened at Burrillville, R.I., Sept. 2., as they are reported in the "Practical Christian," the organ of the Hopedale Community, we extract the following interesting passage. It is contained in an epistle addressed by the convention thus:

*To all in every place whose faith, hope and character inspire them to seek the individual and social regeneration of the human race: The Practical Cristian Communion, in annual convention assembled, send fraternal salutations and testimonies. Grace and truth, from God the Infinite Father through our Lord Jesus Christ, enrich you all abundantly evermore.*

Satisfied as we are that there are great deficiencies in the religious culture and theological tenets of these brethren, it is yet impossible not look with respect on their manifest sincerity, or to deny that they seem to possess, in no mean measure the spirit of Chistianity. And we must in justice add, that of all the many religious papers we turn over every week, none is more certain to arrest our attention, or to exhibit evidences of vigorous thinking joined with an earnest humanity, than a little sheet called the "Practical Christian." Can we afford to denounce men who make such a declaration as this their Confession of Faith!

"CONSTITUTION.

A general association of Practical Christians is hereby constituted, to be called

THE PRACTICAL CHRISTIAN COMMUNION.

It consists of all adhering subscribers to the subjoined "Declaration."

It is in unity and co-operation with the practical Christian Ministry.

Any seven or more members, resident in any locality where they can more conveniently associate with each other for religious purposes than with their fellow-members elsewhere, may organize themselves into a local Communion, with all the rights, powers and privileges necessary to their edification as a distinct branch of this *general* Communion.

Such local branches of The Practical Christian Communion shall hold regular Monthly Meetings for the special discipline and improvement of all the members in practical Christian excellence, and for the transaction of such business as may properly demand their consideration.

Every such local Communion shall open a book of Records, with this Constitution, to be subscribed by all its members, and shall register therein such statistics, events and proceedings as may be deemed worthy of historic preservation.

Every such local Communion shall be competent to establish for itself any rule or regulation necessary to its edification, good order and efficiency in promoting the common cause of Practical Christianity; provided that the same be not incompatible with the general harmony under this Constitution.

The internal discipline of this Communion shall always be in conformity with the precept of Christ, recorded in the fifteenth, sixteenth and seventeenth verses of the eighteenth chapter of Matthew.

DECLARATION.

I believe in the religion of Jesus Christ as he taught and exemplified it, according to the Scriptures of the New Testament. I acknowledge myself a bounden subject of all its moral obligations. Especially do I hold myself bound by its holy requirements, never under any pretext whatsoever, to kill, assault, beat, torture, enslave, rob, oppress, persecute, corrupt, slander, revile, injure, envy or hate any human being—*even my worst enemy*; never, in any manner, to violate the dictates of pure chastity; never to take or administer an oath; never to manufacture, buy, sell, deal out or use any intoxicating liquor *as a beverage*; never to serve in the army, navy or militia of any Nation, State or Chieftain; never to bring any action at law, hold office, vote, join a legal posse, petition a legislature, or ask governmental interposition *in any case involving a final authorized resort to physical violence*; never to indulge self-will, bigotry, love of pre-eminence, covetousness, deceit, profanity, idleness, or an unruly tongue; never to participate in lotteries, games of chance, betting or pernicious amusements; never to resent reproof, or justify myself in any known wrong; never to aid, abet, or approve others in anything sinful; but through divine assistance, always to recommend and promote, with my entire influence, the holiness and happiness of all mankind.

I believe in the Holy Spirit, as the Spirit of Truth and Love, which God has given to all who ask it, and which is the only sufficient guide to the understanding of the Scriptures, and to the practice of righteousness. I believe that the Spirit of God is in its own spirit; that the word is the spirit of [illegible] how can we doubt that, with such purposes, we [illegible] somewhat extended recital of the principles and faith in his Son Jesus Christ, I will earnestly endeavor to live a true life, according to the foregoing acknowledgment of duty; to walk in unity with all my fellow desciples of this Communion wherever I may have intercourse with them, to contribute liberally of my temporal goods towards the prevention of poverty, ignorance and vice, and for the dissemination of practical Christianity; and to co-operate cordially in establishing local Practical Christian Communities, so constituted as to harmonize the interests and obligations of the members, without destroying their proper individual freedom, enterprise and responsibility."

In making this Declaration of principles and duties, we do not profess to have attained to perfection in exemplifying all these sublime principles, but only to be honest and earnest disciples in that holy school of Christ which undeviatingly teaches and insists on them as its standard excellence. Nor in associating as an external Church under this form of organization, do we assume any power or authority whatever to admit into the absolute Church of Christ or exclude from it any human being, believing *that* to be the prerogative of Christ alone. We hold the principles of our Declaration essential to Christian faith, practice and character, but not our *external* form of association, or any other on earth. We only judge ours best for us, under our peculiar circumstances, regard it as a *means*, not an *end*, and reserving to ourselves the liberty of adapting to whatever new circumstances may arise. And this liberty we freely accord to all Practical Christians, in respect to external forms of association, without reproach, dictation or censure. It is the truth and righteousness—the faith, hope and charity, set forth in our Declaration, which we insist on as indispensible to the world's regeneration. That which is *essential* being maintained, mere external forms will occasion no strife. Being understood on these points, we respectfully commend to your consideration a few suggestions applicable to all who sincerely desire the regenerative progress of the human race.

## A SHORT FIRESIDE STORY ABOUT HONESTY.

One evening, a poor man and his son, a little boy, sat by the way-side, near the gate of an old town in Germany. The father took a loaf of bread, which he had bought in the town, and broke it, and gave the half to his boy. "Not so, father," said the boy; "I shall not eat until after you. You have been working all day, for small wages, to support me; and you must be very hungry; I shall wait till you are done." "You speak kindly, my son," replied the pleased father; "your love to me does me more good than my food, and those eyes of yours remind me of your dear mother who has left us, who told you to love me as she used to do; and, indeed, my boy, you have been a great strength and comfort to me; but now that I have eaten the first morsel to please you, it is your turn now to eat." "Thank you, father; but break this piece in two, and take a little more; for you see the loaf is not large, and you require much more than I do." "I shall divide the loaf for you, my boy; but eat it, I shall not; I have abundance; and let us thank God for his great goodness in giving us food, and in giving us what is better still, cheerful and contented hearts. He who gave us the living bread from heaven, to nourish our immortal souls, how shall he not give us all other food which is necessary to support our mortal bodies?" The father and son thanked God, and then began to cut the loaf in pieces, to begin their frugal meal. But as they cut one portion of the loaf, there fell out several large pieces of gold, of great value. The little boy gave a shout of joy, and was springing forward to grasp the unexpected treasure, when he was pulled back by his father. "My son, my son!" he cried, "do not touch that money; it is not ours." "But whose is it, father, if it is not ours?" "I know not, as yet, to whom it belongs; but, probably, it was put there by the baker, through some mistake. We must inquire. Run." "But, father," interrupted the boy, "you are poor and needy, and you have bought the loaf, and then the baker may tell a lie, and" —— "I will not listen to you, my boy; I bought the loaf, but I did not buy the gold in it. If the baker sold it to me in ignorance, I shall not be so dishonest as to take advantage of him; remember Him who told us to do to others as we would have others do to us. The baker may possibly cheat us: I am poor, but that is no sin. If we share the poverty of Jesus, God's own Son, O! let us share, also, his trust, and his goodness in God. We may never be rich, but we may always be honest.—We may die of starvation, but God's will be done, should we die in doing it. Yes, my boy, *trust God, and walk in his ways, and you shall never be put to shame.* Now, run to the baker, and bring him here; and I shall watch the gold until he comes." So the boy ran for the baker. "Brother-workman," said the old man, "you have made some mistake, and almost lost your money," and he showed the baker the gold, and told him how it had been found. "Is it thine!" asked the father, "if it is, take it away." "My father, baker, is very poor, and" —— "Silence, my child; put me not to shame by thy complaints. I am glad we have saved this man from losing his money." The baker had been gazing alternately on the honest father and the eager boy, and the gold which lay glittering on the green turf. "Thou art, indeed, an honest fellow," said the baker; and my neighbor, David, the flax-dresser, spoke but the truth, when he said, thou wert the honestest man in the town.

Now, I shall tell thee about the gold:—A stranger came to my shop three days ago, and gave me that loaf, and told me to sell it cheaply, or give it away to the honestest poor man whom I knew in the city. I told David to send thee to me, as a customer, this morning; as thou wouldst not take the loaf for nothing, I sold it to thee, as thou knowest, for the last pence in thy purse; and the loaf with all its treasures—and, certes, it is not small!—it is thine; and God grant thee a blessing with it!" The poor father bent his head to the ground, while tears fell from his eyes. His boy ran and put his arm about his neck, and said, "I shall always, like you, my father, trust God, and do what is right; for I am sure it will never put us to shame." [Edinburg Christian Magazine.

[From Friend's Weekly Intelligencer.]

A very zealous professor of religion remarked to Jacob Ritter, "that the world of mankind had elapsed into a state of great degeneracy; that many thousands were hurled into the vortex of eternal ruin; that the Lord had a harvest, and the harvest was great, but the laborers were few. The few," he said, "were too idle; it was high time they should be up and a doing—up and a doing, doing, doing; that he saw clearly the blood of the ruined would be upon the head of the idle laborer."

"Ah!" said Jacob, "we are in great danger of running where we are not sent—of doing that which we ought not to do, and of leaving undone that which we ought to do. Our salvation depends on a true and living faith in the Son of God, who said, 'Ye are my friends if ye do whatsoever I command you.' He surely knows best what we should do, and when we should do it; this has always been the doctrine of Friends. Now suppose the Lord of the harvest calls a man to reap in his harvest on a given day; and he who is thus called thinks it is a weighty matter but has a great many things to do first—like Martha, is cumbered with much serving—so he lets the right time slip. By-and-by he takes his sickle and goes into the harvest field, after harvest—what is he to do then? he can only reap stubble. Suppose he is a very doing man, taking his scythe and cradle goes into the field before the Lord of the harvest tells him to go, and dashes into the wheat before it is ripe—he does mischief, and the Lord says to him, 'Where are thy orders; who hath required this at thy hands?'"

The professor was silent, having met with a mouth and wisdom that he could not gainsay or resist.

## IT WAS WRITTEN FOR ME.

The Bible is itself supreme. It does not need a ministry to interpret it—it does not tolerate a ministry to stand upon its ground. Every one, the highest and the lowest, the poorest cottage girl who sits by her door and knows nothing but the truth as it is in Christ,

"a truth the brilliant Frenchman never knew,"

in which she applies its truths as the most learned of its readers. When I go to that book, God speaks to me. I need no succession—I go at once to the fountain-head. It is not man that speaks. It is God who speaks—and he speaks to me, as if there were but one single Bible on the earth, and that Bible an angel had come down and bound upon my bosom. It is *my* Bible. It was written for me. It is the voice of God holding communion with my own soul, and never will I forfeit my right to commune with God. Nor is that communion to be held before councils, or in open temples, or in the presence of sects and of priests, and through the intervention of others. It is an act to be transacted in the most secret sanctuary of the Lord. No sects, no priestly interference, can be admitted. It is an affair between God and my soul, and as Abraham bid the young men abide with the ass at the foot of the mountain, so will I ascend and go to meet God alone upon the top. I wish my views upon this point, thrown out as they are before this large assembly, to be stated clearly and to be distinctly understood, and the press may proclaim them to the world, as those of a man who speaks for himself, and not under the constraint of creeds or the impositions of men. That book is the book of God; and when I go out and commune with it, I hold communion with my God. I am Moses, just come down from the morning mountain, his face shining with joy and the glory of God. I am Isaiah, and have come from the golden courts where the seraphim and cherubim shout hallelujah to the Lord God of Hosts. I am Paul, and have seen the third heavens opened, and can tell what is uttered there, and have seen glories ineffable which no tongue can tell nor imagination conceive. I am John, and have laid my head upon the Master's bosom, and have caught, warm with his breath, the very whispers of the sweet counsels which he has breathed into my ear. It is not from any intervention or interpretation of man that it derives its power, God gave it to me. He made it and he has preserved it. Nor does the fact that he transmitted it for centuries through the agency of unclean birds, as Elijah was fed by the ravens of the valley, change its character. It is still bread and food for all the world. [Dr. Tyng.

## CONSEQUENCES OF FRIGHTENING CHILDREN.

A school-mistress, for some trifling offence, most foolishly put a child in a dark cellar for an hour. The child was terrified and cried bitterly. Upon returning to her parents in the evening, she burst into tears and begged that she might not be put into the cellar. The parents thought this extremely odd, and assured her there was no danger of their being guilty of so great an act of cruelty; but it was difficult to pacify her, and when put to bed she passed a restless night. On the following day she had a fever, during which she frequently exclaimed, "Do not put me in the cellar!" The fourth day after, she was taken to Sir Astley Cooper, in a high state of fever with delirium, frequently muttering, "Pray don't put mein the cellar." When Sir Astley inquired the reason, he found that the parents had learnt the punishment to which she had been subjected. He ordered what was likely to relieve her; but she died in a week after this unfeeling conduct. Another case from the same authority may be here cited. It is the case of a child, ten years of age, who wanted to write her exercise, and to scrape her slate pencil, went into the school in the dark to fetch her knife, when one of her schoolfellows burst from behind the door to frighten her; she was much terrified, and her head ached. On the following day she became deaf; and, on the next, so much so as not to hear the loudest talking. Sir Astly saw her three months after this had happened, and she continued in the same deplorable state of deafness. A boy fifteen years of age was admitted an inmate of Dundee Lunatic Asylum having become imbecile from fright. When twelve years of age he was apprenticed to a light business; and some trifling article being one day missing, he was, along with others, locked up in a dark cellar. The children were much alarmed; and all were let out, with the exception of this poor boy who was detained until past midnight. He became from this time nervous and melancholy, and sank into a state of insensibility from which he will never recover. The missing article was found on the following morning, exculpating the boy from the guilt with which he had been charged. [Glasgow Constitutional.

## FEMALE ORATORS.

There is a kind of female orators who deal in invective, and who are commonly known by the name of the Censorious. The imagination and elocution of this set of rhetorician are wonderful. With what a fluency of invention, and copiousness of expression, will they enlarge upon every little slip in the behavior of another! With how many different circumstances, and with what variety of phrases will they tell over the same story. I have known an old lady make an unhappy marriage the subject of a month's conversation. She blamed the bride in one place; pitied her in another; laughed at her in a third; wondered at her in a fourth; was angry with her in a fifth; and, in short, wore out a pair of coach horses in expressing her concern for her. At length, after having quite exhausted the subject on this side, she made a visit to the newly married pair, praised the wife for the prudent choice she had made, told her the unreasonable reflections which some malicious people cast upon her, and desired that they might be better acquainted.

It is nearly a century and a half since Addison wrote the above paragraph, but the same lady is still alive and as active as ever. She has emissaries in every little country village, whose chief happiness it is to foment quarrels among those who ought to be the best of friends by carrying exaggerated reports back and forth between them. Both the old lady and her young disciples talk a great deal about religion, and use it freely to make their scandal palatable. No gossip is so agreeable among them, or so mischievous as religious gossip.

## FORGETFULNESS OF GOD.

As soon as the sense of a Supreme Being is lost, the great check is taken off, which keeps under restraint the passions of men. Mean desires and low pleasures take place of the greater and nobler sentiments which reason and religion inspire. Amidst the tumult of "the wine and the feast," all proper views of human life are forgotten; the duties which, as men, they have to perform, the part they have to act in the world, and the distresses to which they are exposing themselves are banished from their thoughts. "To-morrow shall be as this day, and more abundantly," is the only voice. Inflamed by society, and circulated from one loose companion to another, the spirit of riot grows and swells, till it ends in brutal excess. [Blair.

## LYING.

Never tell a whole lie, or half a lie, or quarter of a lie, or any part of a lie. Many boys who know well enough what a sneaking, mean thing it is to lie, yet will twist the truth or deceive a little bit. This is about as bad as a plump falsehood. If a boy does something wrong, either through ignorance, carelessness, or accident —and then tells one-half truth and one-half lie about it—he might almost as well have told the whole untruth. Now see how the spirited, manly, true-hearted, clear-tongued boy will do, after an error. He resolutely determines to acknowledge it without being afraid of anybody's anger, tell it just as it was. I never in my life knew any one to be injured by telling the truth in this way; but I have seen many a boy, and man too, who were looked upon with contempt, and thought poorly of, because they would tell sneaking lies, or half lies, or quarter lies. The worst of untruths—those which are deliberately made up; stories about people; or little stories magnified into big ones; prove the teller of them to be a most worthless, impure, and mean person. The liar is indeed despicable both to God and good men. On the other hand, nothing is more beautiful than a strictly truth telling person; one who never varies from the truth; who is open, candid, and above deceit. To become so, a boy should strive hard; should determine to become so; and he will become so. Besides, it is so easy always to speak the truth; and so very hard to arrange a very plausible falsehood; and so very hard to remember it, if you have told one. Besides, it is so much happier to be truthful. Then you have a conscience void of offence, and you can look your parents, your teacher, your minister, your God, and your own heart in the face. Then you are not afraid to look anybody in the face. Then you are not afraid to look anybody in the face. Then you are not afraid to look anybody